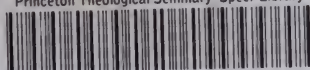


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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. I.

AUGUST, 1850.

No. 8.

Introductory Remarks.

The present number of our Magazine will be found, in some respects, to be more interesting than any of those which have preceded it. The Letter from Dr. Achilli to one of the Secretaries of the Society, as well as his Letter to Signor Torricelli—a converted Italian Capuchin monk, now in the city of New-York—will command deep attention, and excite hope in respect to the Italian race. It is really wonderful to see how that race, which was till lately so completely under the influence of the Papacy, is beginning to seek after the “Truth as it is in Jesus.” What encouragement we have for prayer and effort in behalf of the entire Papal world—even for the portions of it which have usually been considered the most difficult to reach.

The details respecting the work of our Irish Missionaries in this country are very cheering. It will be seen that the Board are extending its operations in this direction. May the day soon come when it will have a capable and faithful Irish Missionary in every city and town in the United States where there is an Irish population of considerable extent.

Our readers will be interested in the account which they will find of the movement among the German Roman Catholics in Philadelphia, and of the formation, in that city, of a “Free German Catholic Church.” In many other places a similar movement would soon be seen, if we had the right laborers, and the means of employing them.

In a word, the present number abounds in evidence, founded in the details of the work amid the Papal population of our country, and of the world, that the work in which we are engaged, so far from being a hopeless one, as some persons suppose, is full of encouragement and of promise.

Explanation of the Plate.

The Plate in the present number gives a view of the famous Battle of Salsabertrann, so called from a village on the river Dora, at which the Waldenses were compelled to sustain a very severe rencontre with the French troops, under the command of the Marquis de Larrey. This battle was, in fact, by far the most important, in its nature and results, of all the conflicts which

they had with the Savoyards and the French during their celebrated Return from Switzerland to their native valleys in Piedmont, in the year 1689.

Those of our readers who are familiar with the history of the Waldenses may remember that about three thousand of this wonderful people, who had escaped the dreadful massacres and imprisonments which the Savoyards perpetrated in their valleys, when they suddenly and treacherously got possession of them in the year 1686, were allowed to take refuge in Switzerland, where the main body of them resided for three years, chiefly in the Canton of Berne, which then included the present Canton of Vaud. But portions of them went into the Canton of the Grisons, and a large number into what are now the kingdoms of Wirtemberg and Prussia, where their descendants are to be found to this day, intermingled, it is true, with the Germanic race to such a degree that they can be discovered only through the traditions which exist among them, and through the Waldensian names which have come down to them through the male lines of their ancestors during more than two centuries and a half.

It was on Saturday, the 16th day of August, in the year 1689, that a small band of little more than eight hundred men embarked at Nyon, in what is now the Canton de Vaud, and crossed over Lake Lemman, some ten or twelve miles above the city of Geneva. They were commanded by the celebrated Henri Arnaud, who was by profession a minister of the Gospel. But being a devoted patriot as well Christian, he was extremely desirous of seeing his poor countrymen restored to their native valleys, which were then in the hands of their enemies. For the purpose of procuring help in this enterprise, he visited Holland in the year 1688, and was kindly received by the Prince of Orange, not long before that distinguished Protestant ascended the throne of England under the title of William III. The promises of the *Prince* were amply fulfilled in the munificence of the *King*, in the year following.

Arnaud arranged his little army in nineteen companies of regular troops, commanded by men of such experience as the circumstances of the case afforded. Besides these, there was an irregular company of volunteers. Of the regular companies, six were composed of Protestants from Dauphiny and Provence, in France. Besides Arnaud, there were two other ministers of the Gospel in the little army, viz: Messrs. Chyon and Montoux—the former of whom was taken prisoner the first day of the march, and retained as such at Chamberry till the close of the war. The latter finished a long life, as did Arnaud,* in exile among the Waldensian colonies in Wirtemberg.

* As our readers may desire to know something of the latter part of the life of Arnaud, we would state that at the close of the war between the Waldenses and the Savoyards, in the spring of 1690, through the influence of the King of England, (William III,) he was appointed to the command of a thousand Waldensian soldiers, and sent to defend the frontiers of Sa-

Landing on the southern shore of Lake Leman, in what was then as it still is, the territory of Savoy—now a part of the kingdom of Sardinia,—the band of Exiles set out at once for their native land. The distance which they had to journey was not great, measured by a straight line, not in fact exceeding 150 miles, but the route which they had to pursue lay through the ranges of the stupendous Alps, around some of whose highest portions they had in fact to pass.

It was absolutely necessary that the most rigid discipline should be maintained. Although supplied, (by the King of England and other friends,) with considerable sums of money, they were often compelled to exact provisions from the inhabitants of the villages through which they passed. Often they held for days those who fell into their hands—especially men of influence and Catholic priests—as hostages, and declared that they would put them to death if their march should be seriously molested. At first they encountered but little opposition. On the contrary, their heroic bearing seemed to excite the admiration of the villagers, who in some places even cheered them on their way. But soon the state of the case became altered. Armed troops, Savoyards at first, and afterwards French, hovered along their route, and numerous skirmishes ensued during the first eight or nine days of the march. A considerable number of their men were taken prisoners, and sent to the dungeons of Chamberry, Embrun, and Turin. Retaliation commenced; and as the Waldenses could not long keep the prisoners whom they took, nor did they feel secure in letting them escape, they came to the dreadful conclusion of putting them to death—a measure in behalf of which absolutely nothing can be said, save that in their circumstances, as they themselves asserted, “It was to kill, or be killed.”

At first their course was up the valley of the Arve to the foot of Mount Blanc; there they crossed over a high chain of the Alps into the valley of the Arc; from that again they had to cross over into the valley of the Dora, (a river which falls into the Po, not far from Turin.) From that valley they had to cross another stupendous mountain range and descend into the valley of Pragelas; and, finally, from that valley they must sur-

voy against the King of France, (Louis XIV,) late ally of the Duke of Savoy in the war against their country, but with whom the Duke himself was now at war. Arnaud and his men formed a part of the army with which Prince Eugene penetrated through the Alps, from Italy into France. And so indefatigable and active was he in his exertions, that he did much to engage the attention of the French, long after the departure of Eugene and his army for the Netherlands, to assist Marlborough against the French in that quarter.

After the restoration of peace, the Duke of Savoy was weak enough to listen to the charges of the enemies of Arnaud, to the effect that under the pretext of settling the Waldenses in their valleys, and arranging their affairs, he was aiming at exciting them to rebel against the Duke, and establish a *republic*. In consequence of this he was banished! Taking refuge in what is now the kingdom of Wirtemberg, he spent his last years in the pastoral charge of a Waldensian colonial church, and died in peace at the venerable age of eighty. At his death it was ascertained that his patrimonial estate, and other property at *La Tour*, were worth 2520 florins, or about \$1600! He left three sons and two daughters.

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mount the Col du Pis, (still another range,) before they could get into the valley of St. Martin, in the north-western part of their country. Many of the most distressing conflicts which they had with their enemies took place in the autumn of 1689, and the winter of 1689-90, after they had reached their mountain home, and before the establishment of peace in the spring of the last named year. Thanks be to God, that peace has not been interrupted by war for the period of 160 years !

But to return to the only great battle which the Waldenses had to fight on their march, which, including their wanderings after they arrived in their valleys, lasted about a month—from the middle of August to the middle of September. This battle occurred in the valley of the river Dora, in the early part of the night of the eighth day of their march, or the 24th of August. As they descended into the valley from the mountain on the north-west, they were fully apprised by a peasant, that they must expect a severe conflict at the village of Salabertrann.* About a quarter of a league from the bridge that leads to the village, which is on the right bank of the river, and of course on the one opposite to that which the Waldenses occupied, their advanced guard fell into an ambuscade, in which they lost five men from a single volley of the enemy. Retreating a few paces and rallying, they spent a short season, according to their custom, in prayer, in which Arnaud led. Then they set out with the greatest enthusiasm, under the full conviction that unless they could capture the bridge and force their way through their enemies, all was lost ! At the onset, the fire of the enemy was dreadful. But Arnaud commanded his men, *hostages* and all, to lie down flat on the ground, and so volley after volley was discharged over their heads, for fifteen minutes and more. Then rising up, they rushed onward to the bridge, which their enemies in their confidence had neglected to destroy, and in a moment engaged hand to hand with the enemy, using the *bayonet* and the *sabre*. The collision was terrible ! But the hardest of the fighting was soon over. The French troops, although 2500 in number, and commanded by experienced officers, gave way in all directions. The battle lasted two hours. Six hundred French, including a large number of officers, were left dead on the spot ; whilst only fourteen or fifteen Waldenses were killed, and about as many wounded ; a most remarkable result certainly, and one which shows, as they rightly believed, that God himself had interfered, in a wonderful manner, to save them.†

* His words, in reply to the question whether they could have any provisions there for money, was: " Go on ; they will give you all that you desire, and are now preparing a warm supper for you."

† It may not be improper to state that the watchword which the Waldenses used in this battle was " Angrogne," the name of that Valley, which was considered by them as the most sacred in their entire country—where was *Pra del Tor*, (of which we gave some account in our June number,) the ancient seat of their " School of the Prophets," and where their Synod for ages held its sessions. In the midst of the battle, their enemies having

They found a vast quantity of provisions and military stores in the camp of the routed enemy. After taking such things as they could carry, and destroying the rest, they set out immediately, fatigued as they were, to ascend the Col de Sci, the top of which they reached at a very late hour. There they halted, to find repose. The next day was the Sabbath, and the ninth of their march.

Of their subsequent adventures—their taking possession of the Valley of St. Martin, their skirmishes in the valley of Luserne or Pelice, their engagements with the enemy in the valleys of Angrogna and Clousone, and their famous defence of *Balsille*, it is neither necessary nor proper that we should speak in this place.

Letter from Dr. Achilli to one of the Secretaries of the Society.

MY DEAR DR. BAIRD,—I received your letter whilst in Scotland, whither I had gone at the request of some brethren who desired to see me and confer with me on matters pertaining to the glory of God. From that country I passed over into Ireland, with the same object in view. Since then I have visited several cities in England, holding meetings in each, which have been successful in promoting the general edification. I have now returned to London, to take some repose after my travels, and to commence the work for which the Lord has brought me into this region—the evangelization of Italians.

Hitherto I have been unable to answer your letter; I do so at present with pleasure. And in the first place I thank you for the kindness with which you have invited me to come to New-York. It will not be possible for me to accomplish this in the present month of May; but it is quite probable that I may be enabled to do so before long: and I can assure you my soul longs to visit so many brethren, whom I love in the Lord. It is just now necessary for me to establish in London a church for those Italians who would fain become Christians, and renounce the communion of the Pope; and upon this purpose I am now intent. My countrymen, for the greater part, second my efforts, and even stimulate them.

We intend at present to execute here that which, hitherto, it has not been allowed us to do in Italy. We shall prepare in this land of Christian liberty what we desire to carry into our own, in order to enjoy, as soon as it may please God, the same freedom. The United States, from their political institutions, would be a country even better adapted to our work. We Romans who desire to be Christians, are, as a consequence, Republicans. Between the Pope and the Republic there can be no middle form of government. The Romans sympathize deeply with the Americans. But there is too great a distance over sea between them for the requisite communication. On account of the vicinity, therefore, we must, for many purposes, prefer England. You know what these dear brethren have done for me. I have been de-

heard this word so often repeated by the Waldensian soldiers, attempted to counterfeit it, but simply answered "Grogue," to the demand: "Qui Vive?" This pronunciation at once betrayed them, and cost their lives to more than two hundred men.

livered by means of the prayers offered up by many churches unto God; and, secondly, by means of their action, of their labors; I am indebted to these brethren for my liberation from the Inquisition, where I should undoubtedly have been sacrificed. They spared no efforts, expense, or journey. I should like to have you read what Sir Culling E. Eardley has collected in a volume with reference to my imprisonment and liberation. In my case it has been seen how much can, and will, be accomplished by the charity of religion; and it has been, I may say, a triumph of the great principle which we profess.

Well, then, I propose to myself to visit your country also, and become personally acquainted with dear brethren in the United States. I shall do so, if it please God, whenever our church for the Italians in London shall have gained a foothold, and obtain a minister whom I can leave in my stead. Then I shall come to you with great pleasure; unless, in the meantime, it should come to pass that I may return to Rome. I do not believe that the government of the Pope, at present supported only by foreign bayonets in spite of the people, can endure much longer. The Popedom in Rome has reached its last hour; and Pius Ninth, having rendered it still more odious, is pursuing such a course as to insure its more speedy downfall. Upon a revolution in Paris hangs now the very life of the Pope and Cardinals; and that revolution may come to pass at any moment. In such a case, I shall of course lose no time in returning to Rome, as I did on hearing of the previous flight of the Pope. For my thoughts are always upon Rome; it is there that God destines me to carry the truth of His Word: and that which I have suffered for this cause gives me a right to the same mission.

Popery, enfeebled and destroyed in some other parts of the world, has preserved its vitality in Rome, its heart; and there it seemed invulnerable. I, for the first time, made the attempt to present to the Romans the pure Gospel; and I was enabled to do it in six months of freedom, and in six other months of imprisonment. I first succeeded in publishing the New Testament at Rome in the Italian tongue; and have seen the hearty welcome given to it by the Romans. I then was the first—because God willed it—to strike Popery at its heart. Suffer me to continue this work. Assist me by your prayers, and by other instrumentalities; among them the Bible, and other books with the Bible, to circulate as widely as possible in these regions. I am greatly pleased to hear of the presence, at ———, of dear Mr. ———, who, I am assured will labor in the Gospel cause. With him will unite some others who remain in that city. We from this quarter endeavor to assist and encourage them.

When you have opportunity, I beg you to send me a copy of your work on Protestantism in Italy.

With great esteem and attachment, believe me

Your friend and brother in CHRIST,

G. ACHILLI.

3 Shaftsbury Crescent, Pimlico.
London, May 31st, 1850.

It is altogether probable that we may see Dr. Achilli in the midst of us in the autumn, if not sooner. By that time, if not earlier, we hope to see an Italian Protestant Chapel opened in the city of New-York. Dr. Achilli's presence would, with the blessing of the Lord, contribute greatly to the getting up of such a service, and the placing of it on a good footing.

The Inquisition at Rome.

When the Republican party triumphed at Rome, more than eighteen months ago, the Inquisition, the greatest disgrace which the name of Christianity has ever been called to endure, was still existing in that city. But it was soon suppressed, and its horrible prisons and dungeons thrown open to the gaze of an indignant public. Our papers were filled with the details of what was then revealed in the open day of the hellish and infamous deeds which had been perpetrated within its walls. No reader of these pages who has ever been at Rome can forget the position and appearance of the Inquisition in that city,—on the south-west and almost in the rear of the Church of St. Peter, and but a few rods from the Palace of the Vatican, which is, in fact, but a few feet on the other side of that great Cathedral. The subjoined remarks of Dr. Achilli, throw some further light on the subject, which must ever interest all true Christians. For the Inquisition, with all its evils, the Papacy is alone responsible; and this most accursed institution was, and is, a legitimate fruit of the monstrous Usurpation.

“At a meeting in the Rotundo, Dublin, recently, in connexion with the Italian Evangelical Society,

“Mr. Philip Dixon Hardy stated that he was anxious to put a question to Dr. Achilli. It had been denied that some of the things which were alleged to have taken place had ever occurred. The question he wanted to put was this—Was it a fact, that at the time Pio Nono left Rome, the Inquisition was in Rome, and is now in Rome? This had been denied, and he wished his friend to give an answer.

“Dr. Achilli thereupon rose and said: Pius IX on leaving Rome with his cardinals, left there the Inquisition, and he left it hoping that, by means of its work, he would be the better able to return to Rome; and it is a fact that the Inquisition is still in Rome, and was at work in Rome after the departure of Pius IX. Pius IX. left Rome in the month of November, 1848, and I was in Rome in the month of February, 1849, and in the same month of February, 1849, the Roman Republic was proclaimed; and eight days after the proclamation of the republic the *Te Deum* was chaunted in the cathedral of St. Peter's; and I believe I stated here before, that on that occasion I, with ten or twelve of my companions, visited together the prison of the Inquisition. That is to say, we went to examine whether the palace of the Inquisition was attended by any one or not; and this is what we found:—We found in this palace of the Inquisition, the Commissary-General of the Inquisition, together with his two companions, his secretaries, and his chancellors; and in addition to that, we found the jailors of the Inquisition; and I myself asked one of the jailors whether there were any prisoners in the cells; because, I said, if there are jailors, we naturally may suppose there are also prisoners. But the jailor, according to the laws of his order and of the Inquisition, was not at liberty to give me an honest answer, and was satisfied with merely shrugging up his shoulders; but for me that answer was sufficient, and I understood by the shrug of his shoulders he meant to say there were plenty of them. And it was in consequence of this automatic answer that my companions, among whom were some French officers, were very much inclined to cause an uproar in the Inquisition. They wanted, right or wrong, to examine the cells and

dungeons, and to compel the jailors to open the gates, but I begged of my friends to desist from such a thing, and I advised them rather to make known this state of matters to the Government. And that was done, and the Government sent officers to verify whether the Inquisition was still in operation, and they found matters as I have described them. In addition to that, the Government found three prisoners in the dungeons of the Inquisition, and one of these prisoners was a bishop that had been there in his cell for twenty-five years. I will not wait to tell you the reason why this unfortunate man was twenty-five years confined in a dungeon. I only state the fact that he had been, and was there, and this bishop, together with another prisoner, were almost carried in triumph through the streets of Rome; and every child in Rome knows that Bishop Cashur, from Cairo, was carried about in triumph after having been delivered from the prison of the Inquisition. But I will tell you also another case. There was another of the prisoners of the Inquisition, although he was not immured in the dungeon of the Inquisition itself, he was imprisoned in one of the convents of Rome, and whoever has been at Rome will know the convent of Franciscan friars, called the Convent of Aracoeli. This prisoner was a wretched monk of about sixty years of age, and this unfortunate creature had been for twelve years immured in a most horrible hole. This unfortunate man was not a Roman, he was not an Italian—you will be surprised to hear that he was an American; not an inhabitant of the United States, but a man from the republics of the South. This wretched monk, when he heard that the Republic was proclaimed in Rome, and that the Inquisition was thrown open, contrived by some means or other to let it be known that he was there, and the messenger brought the news to the National Assembly that this poor man was a prisoner in the Convent of Aracoeli. A deputation was at once sent to the superior of the convent, in order to ascertain the truth of the matter, but the father Abbot strenuously denied it. However, they compelled him, by threatening him, and at last he condescended to open the door of the cell. The monk was drawn out, and the wretched man, after twelve years immurement there, was almost reduced to blindness, and he was scarcely able to stand on his legs—and they had to support him to enable him to go along. In this state he was brought before the National Assembly, and I was there myself. I have seen him with my own eyes, and if any would deny it, I appeal to Rome, to every one in Rome, to confirm the truth of what I have stated. On arriving at the National Assembly, the monk was an object of natural curiosity, and every one hastened around to examine him, and every one was anxious to hear something from him, and he had but one answer for all, ‘I have not the most remote idea why I was for twelve years kept in that dungeon: and I had always settled in my mind, and was at peace with myself, never having the slightest hope of seeing the daylight again.’ And he turned round and thanked them one after another, for it was to them he said he owed his life. He then asked for some assistance to enable him to return to his own country, and on that same evening a collection was made among us, and we gave him a small sum to enable him to return to America, and I believe at this moment the monk is in South America, thankful for his deliverance. Therefore, there is no doubt the Inquisition existed in Rome up to the first days of the Roman Republic; and that the Inquisition was restored with the return of the Papal Government, I am myself a living proof—and when you will consider that the Papal Government itself has not the hardihood to deny that I was in the Inquisition—when the Government has confessed and acknowledged it—you will scarcely find any one else to deny it. Therefore, you may well conclude from this,

that the Inquisition is still in existence at this present moment in Rome; and if I were rash enough to go to Rome now, I will just tell you what would happen—though you may well guess it—I don't think I would ever see the face of the sun again.

Extract of a Letter from the Correspondent of the New-York Commercial Advertiser, written at Aosta, in Piedmont.

“The city grave-yard is considerably larger than that at the parish, although equally simple. The face of the little chapel at its side is covered with frescoes, much injured by time. Its inscriptions have likewise suffered much from the same cause. One section of the fresco, however, remains sufficiently clear to be very well understood. It purports to be a representation of a company of human beings in the flames of purgatory. Above the sufferers is seen an angel descending from heaven with a palm branch, to place in the hand of one of the sufferers, and is about to bear him to paradise. Near by, another angel is bending with a beautiful crown of laurel, and is preparing to place it upon the brow of a second sufferer and to escort him to a happier abode. An inscription beneath signifies that they who walk in the middle shades of the dead have nothing to fear. Over the grave-yard gate I read these words—*‘Siste Viator,’* ‘Stop Traveller!’ The tombs of Rome and Pompeii have the same startling admonition engraved upon them.

“In Roman Catholic countries the concerns of purgatory occupy one half of the religious consideration of the people; and vast sums are applied to help the souls of the dead. In reference to this subject Caleb Cushing, in his *Spanish Reminiscences*, tells a good thing. The Count of Villa Medina was the most gallant and witty cavalier about the court of Madrid; young, handsome, brave, and munificent. Many of his bon mots were famous. Being one day in the church of Madonna dell’Atocha, and observing a priest bearing about a basin soliciting ‘*elemosina*’ to deliver souls from purgatory, the count threw down a pistole. ‘Many thanks,’ said the friar, ‘there is one soul released from purgatory.’ The count threw in a second pistole; ‘Another soul is released from purgatory,’ cried the monk. The count gave him six pieces, one after the other, receiving at each time the same response. ‘Are you sure of it?’ demanded the count. ‘Yes, yes, most excellent senor,’ answered the monk; ‘I vouch for their being in heaven.’ ‘Well then,’ said the count, ‘I will take my money back again seeing it is of no use to you, and the poor souls are fairly released from purgatory.’

“The cathedral of Aosta exhibits over its grand door a remarkable representation of the Last Supper in sculpture. All the figures are of the size of life, and are so, ingeniously introduced that the tableau looks like a real supper table, with its members engaged in supping and conversation. One of the altars of this church is dedicated to St. Honorius, the patron of the bakers. A full length painting of the saint is seen over the altar, while in the perspective a company of bakers are observed occupied in kneading dough and baking bread.

“Upon the walls of an old building I remarked a painting of the Virgin Mary with her hands gracefully extended, and rays of light or magnetism passing off from them. In a church at Vercelli I lately saw a large fresco painting, which represented the Virgin Mary surrounded by clouds of angels; one angel was directly under her foot, and others were flying about her with a golden crown, which they were putting upon

her brow. Above the Virgin was visible the figure of a very aged man, whose snowy flowing beard almost covered the jewels of the crown. This aged personage represented the 'Eternal Father,' ratifying her coronation as Queen of Heaven. All through the country images of the Madonna are found by road-sides and upon house fronts. When the peasantry pass these images they take off their hats; some to say their prayers, others to scratch their heads.

"In Aosta, upon the decease of one of its inhabitants, a piece of black cloth is suspended at the sides of the door of the house of mourning, with a slip of paper in the centre bearing the name of the deceased, and a request that prayers be rendered for the repose of the soul. The following copy of one of these slips may serve as an example:

Pregate
per l'anima
della fu Damigella Felicita Botero.

Pray
for the soul
of the late Miss Felicity Botero.

"When persons of wealth and distinction die, the attendant demonstrations are far more imposing. On such occasions the cathedral is put into mourning, and an inscription is placed over its portal commemorative of the virtues of the departed. When Charles Albert, the late sovereign of these dominions, died at Oporto, in Portugal, July 29th, 1849, the metropolitan church at Turin was put in the deepest mourning. The gloomy drapery of the temple was so arranged as to convey the idea of the valley of the shadow of death. A large catafalco, ornamented with the trophies of war, was in front of the main altar, around which the senators, the representatives and the clergy assembled, to celebrate the mass for the repose of his soul. When the candles were all lit the catafalco appeared like a blazing bonfire. Over the door of the temple the following inscription appeared, from the pen of the president of the Senate, Baron Mano. His language will sound strange to an American reader.

"The National Parliament prostrates itself at the foot of the altar, and implores with fervent prayers that the heroic and holy spirit of Charles Albert, king, author of our liberty and initiator of Italian independence, be admitted into the embraces of the Almighty, and that he obtain for his desolate fatherland the fulfilment of the magnanimous hopes which he entertained for its good, but which, from adverse fortune, he failed to realize.'

"On the demise of Charles Albert every church in the kingdom went into mourning, and celebrated mass in his behalf. Over the door of one of the humbler churches in the town of Vercelli I read an inscription to this effect: 'Charles Albert, king, hero in battle, wise in law, giver of liberty to his people, died in exile that he might not see his country oppressed by the stranger. Pray for his repose.'

"In Protestant states, upon the loss of a ruler or governor, the people, acting upon the conviction that the soul of the departed is, peradventure, beyond all human influence or succour, direct their whole thought to the moral application of the bereavement for the improvement of the living, and to implore that Heaven may sanctify the event to the national good.

"In Roman Catholic countries exactly the reverse occurs. The living are left almost entirely out of the question, the main aim being to relieve the soul of the dead, and to extricate it as speedily as possible from the purgatorial sufferings of an intermediate state.

"It was interesting to examine the inscriptions over the doors of the Italian churches on the death of Charles Albert. Some conveyed the most curious apprehensions for his situation, and recommended that if the people entertained any affection for their late sovereign the sooner they said their prayers in his behalf the better.

"Others intimated that he might not be so badly off as was supposed, while others, again, testified that he was perhaps already released from purgatory, and was even then looking down from heaven and helping them by his prayers.

"I am now under the shadow of the Alps, on the dividing boundary of France and Switzerland. I have travelled from Mount *Ætna*, in Sicily, through the different capitals of the Italian Kingdom to the vale of Aosta; and in all my wanderings I have only seen three copies of the Word of God in the Italian language, namely, one at Pompeii, one at a book stall in Milan, which had been put in circulation by some English Bible agent, and another at a library in Milan, a very elaborate edition in 12 volumes, with copious notes by the Arch-Bishop of Florence—price ten dollars. If this copy should be bought by a Roman Catholic, he would be obliged to purchase a dispensation before he would be authorized to read it.

"Perhaps no country in the world is more liberally endowed with churches than Italy. They constitute her chief glory and principal wealth. She has within her borders some of the sublimest temples in which man ever prayed. She has not much occasion to add to their number. In church building she appears to have almost finished her labors. In all my observations I only saw four new temples going up. Namely one at Leghorn, one at Turin, one at Milan and one upon the battlefield of Marengo."

No one can see much of Papal countries without being struck with the superstitious practices which the writer of the preceding extracts has described. We ourselves have often remarked them when in Italy, Savoy, portions of Austria, Spain, Belgium, and elsewhere. How profound and deplorable is the ignorance of the masses, so far as spiritual things are concerned! Their idea of religion is that it consists very much in ceremonial and sacramental services: and that the performances of them, in connection with the absolution of the priest and the prayers of the Virgin Mary and the other saints, is all that is needed to secure the salvation of the soul,—not, however, in ordinary cases until it has undergone the purifying flames of Purgatory. How simple, glorious, and heaven-like is the way of salvation which the Gospel reveals, and which the Reformers labored to bring back to the world!

As to churches, or places of worship, Romanism does not need many in comparison with Protestantism. The former relies on the Mass, or public prayers, (both in Latin,) or Confession, and makes but little account of *preaching*, or solid instruction. There is but little room, in fact, for preaching; which requires more or less of disunion, or argument,—for Rome does not desire her followers do any thing more than *believe*, unhesitatingly, what she teaches. The latter, (Protestantism,) on the other hand, directs its followers to the Word of God, and urges them to ascertain for themselves, the will of God as revealed in the Sacred Volume. It says: "Believe only what God has said." It courts and even demands investigation. It requires that the people should

be instructed, not out of the Dogmas of the Church, or the Decrees of Councils, or the Bulls of Popes, but out of the Holy Scriptures. To do this, many churches are necessary, in order that the people may hear with comfort and profit. The labors of many preachers and pastors are needed to enlighten, instruct, guide and defend the people.

No one can go into the great cathedrals and other large churches in Papal countries without being struck with the fact that however splendid they may be as specimens of architecture, they were not made for the instruction of the people by preaching. Many of them are too large for this, and scarcely any of them have permanent seats. It is evident that public prayers and the chaunting of the Mass, are the chief *means of grace* (if we may employ the expression) which the masses enjoy. During these services they may stand or kneel. On extraordinary occasions, as during Lent, &c. there is more or less preaching, but as a general thing, Rome has not been fond of "German preaching" as Queen Elizabeth was in the habit of calling it.

"The Protestant World."

Under this title a new periodical, to be issued quarterly, and probably soon monthly, of 32 very large pages with double columns, has been commenced in London. The editor is the Rev. James Carlyle, D. D., who is one of the soundest and most vigorous writers in England. We have received two numbers, and have read them with great satisfaction and profit. We take the liberty to subjoin an article taken from the second number, entitled, THE RIGHT OF PRIVATE JUDGMENT, which our readers will find well worthy of their regard.

THE PROTESTANT WORLD will annually make a volume of 128 pages, equal in reality to nearly, if not quite, 300 common duodecimo pages; and yet the work is offered to American subscribers at fifty cents per annum, exclusive of the postage on this side the water. We do not hesitate to recommend it strongly to those who desire a work which will contain many able articles on all the great points at issue between Romanists and Protestants. This is the grand characteristic of the work. It is for *discussion* mainly, though not exclusively.

We heartily reciprocate the kindness with which its talented editor has noticed our "AMERICAN AND FOREIGN CHRISTIAN UNION," and shall not only be happy to exchange with him, but we will most cheerfully act, as will our agents, as agents for the circulation of the "THE PROTESTANT WORLD" in this country.

We wish we could give our readers more than one article from the valuable mine of instruction which the second number of this work contains, and of which we can do no more, in order to give them some idea of its contents,

than to state the subjects, which are as follows: *Baptismal Regeneration: is it Scriptural?* (addressed to the Archbishop of Canterbury); *The Church of Rome contrasted with the Church in Rome*; *Transubstantiation: is it reasonable?* *The Right of Private Judgment*; *Thoughts on Romanists*, (Dr. Nevins); *The Pope, the Sultan, and the Czar*; *The Council of Trent*, (Dr. Brownlee); *Romanism behind the Age*; *Right of Private Judgment recognized by the Church of Rome*; *Popular Errors among Protestants*; *Symetry of Christian Truth*; *Romanism in Ireland*; *British Piety: does it prosper?* *Influences of the Holy Spirit*; *a Solemn Question for Protestants*; *Poetry, &c.*

The Right of Private Judgment.

"What is this right? Is it the right of every man to believe as he likes? Is it the right of each individual to set up his own reason as the standard of truth? Is it the right of each to set up his own notions as the rule of faith? No; it is not this. It is wholly different from any of these. It is true, we admit, that each individual has the right, so far as his fellow men are concerned, to believe the greatest absurdities he likes, or if he chooses, to set up his reason as the standard of truth. If he does so, none have a right to interfere with him beyond the employment of argument and remonstrance. But this procedure of his must not be dignified by being called the right of private judgment.

"The right for which we plead is the right of each person to exercise his mind on every subject brought before him—to examine the claims of every teacher and every book which professes to have come from God—to try every doctrine pressed on his attention, by the Touchstone of Truth, the Sacred Scriptures—to prove all things, and hold fast that which is good—to do all this, without permitting any human authority to prevent him, without bowing submissively before any such self-constituted tribunal.

"But he may err in the exercise of this right. We grant it. 'To err is human,' even in things of vastest importance. But if a man must refrain from exercising a right because he may possibly err in using it, he must forego all his rights, and become a maniac, or a fool. Men do not act so in secular affairs, and they should not in those that are religious. If a man errs in either, the fault is his own; if he errs in his judgment respecting religion, he is accountable to God.

"1. *Without the exercise of this right there can be no religion, and no Church can ever prove itself to be a true Church, or prove that it is not an imposition.* What religion can that man have who knows not why or wherefore he believes? An unreasoning religion, an irrational religion, is properly no religion. And if a church presents her claims to men who will not reason, who dare not exercise the right of private judgment, how can she succeed in establishing those claims? Obviously, to succeed is hopeless. Let then, the Church of Rome, which denies and scouts this right, appear among a heathen or a Protestant people, and how will she proceed? How can she prove to them that she is the 'true Church,' the 'chaste spouse of Christ,' the 'mother and mistress of all Churches,' the source of infallible authority? Clearly, if the people will not judge and examine, she cannot; and if she urges them to examine her credentials, which she spreads before them, she concedes the right of private judgment, contradicts herself, and it may be, puts a weapon into their hands for her own des-

truction; for they, in the use of the right which she acknowledges them to possess, may be led to reject her as an impostor, and her credentials as forged. And then what is she to do? Having conceded to them the right which they have exercised, she cannot now withdraw it, nor compel them to come to a different conclusion from that at which they have arrived. For if she attempts either, her case will not be improved. She fails still to establish her claims. Compulsory means employed to bring them to submit, or to profess submission to her authority, will not make them believe that her claims are spiritual and divine. It is clear, then, that the right of private judgment lies at the root of all rational religion; and that even the Church of Rome cannot proceed a step without its practical recognition.

"2. Nor is the full recognition of this right more important to religion than it is to *civil and religious liberty*. It lies at the basis of all such liberty. Its denial is the root of spiritual despotism, and leads to religious persecution. Let restraint be laid on liberty of thought, let freedom of inquiry be prohibited, let it be made a sin to question any point of the established or predominant religion, and you have such persecution in its germ. Give it opportunity, and it will soon begin to bud, and blossom, and bear fruit, and the fruit will be bitter. To restrain freedom of thought and inquiry, recourse must be had to coercion; pains and penalties, or at least forfeiture of privileges, must be inflicted. Here is the demon of persecution—that, perhaps, worst of devils on earth; and, we may add, religious liberty once destroyed, civil liberty will soon follow it. They cannot live apart. They must live or die together. No people can be truly free among whom the right of private judgment is not practically recognised.

"3. The consequences which thus appear as naturally flowing from the denial of the right of private judgment, sufficiently characterizes such denial as Anti-Christian. But other considerations, equally or more powerful, may be urged in vindication of this right. The man who refuses to exercise this right *can never be sure that he is in the truth*. For all he knows, or *can* know, all his opinions are wrong. For all he knows, or *can* know, he may be pursuing the path of ruin. For all he knows or *can* know, he may be the dupe of the most cruel imposture. While he thinks he is in the true Church, he may belong to the 'synagogue of Satan.' While he thinks he is in the road to heaven, he may be rapidly pacing the road to hell. He cannot tell whither he is going. He is in the dark. His eyes are blind-folded. Blindly led, for aught he knows, by blind guides, he may, ere he is aware, fall into the ditch.

"4. But *God has endowed man with judging and reasoning faculties*, and this shows that is the *design* of Heaven, and the right of man, that they should be exercised. Here the argument from design is most apparent and conclusive. Man is capable of judging and reasoning. God made him so, and has spread before him the book of Nature and the book of Scripture, both relations of himself. He is at liberty, he is bound to investigate both. There is no restraint imposed. All that man can accomplish by the exercise of his mind, he is at liberty to achieve. The mightiest grasp of intellect of which he is capable is the birthright of his nature. The *impossible* and the *infinite* are the only barriers opposed to his progress. These are barriers which, in the nature of things, must impede the investigations of the loftiest created intellect; but so far as his powers of mind can carry him, so far it is the right and the duty of every man to go. To inquire about God is his noblest employment. This is the loftiest, holiest, and most awful theme. Here it is that the

human mind comes into contact with the infinite. 'Who by searching can find out God? Who can find out the Almighty to perfection? It is high as heaven, what canst thou do?—deeper than hell, what canst thou know? The measure thereof is wider than the earth and broader than the sea.' In the presence of the infinitely glorious attributes of Deity man must feel his nothingness; yet all that is *knowable* of God man should aspire to know. Unless God himself has laid a restriction on the exercise of the human intellect—unless he has taboed certain departments of knowledge—unless he has forbidden the mind to conduct its investigations into certain regions—no creature, endowed with mind, should allow himself to be restrained from pushing his inquiries in every direction. He should 'intermeddle with all knowledge;' for 'things revealed belong unto us and our children to know them.'

"5. That it is the design of God, man should exercise his powers in judging for himself is rendered still further apparent from the fact that he has *always treated him as a creature possessing this right*—the right of judging for himself. In the mission of Moses, in the mission of JESUS CHRIST, in the mission of the apostles, he has appealed to man's reason, and called for the exercise of his judging faculties. Man has never been required to believe without proof. CHRIST JESUS, like Moses, appealed to his miracles, and demanded the faith of the Jews, in his divine mission, on the ground of evidence; and the apostles reasoned with their hearers out of the Old Testament Scripture to prove the truth of the doctrines they preached. (Acts, 17 : 1-3, 11.)

"6. And if we desire further proof, we have it in the fact that *the right of private judgment is enforced and established by the authority of God, in his word*—'I speak as unto wise men, judge ye what I say;' 'Prove all things;' 'Try the spirits;' 'Why even of your own selves judge ye not what is right?' 'Mark them that cause divisions, and avoid them;' 'Beware of false prophets.' Such are the injunctions of Scripture. (1 Cor. 10 : 13 ; 1 Thes. 5 : 21 ; 1 John, 4 : 1 ; Luke, 12 : 57 ; Rom. 14 : 15 ; Matt. 7 : 15.) And the Bereans are eulogised as '*noble*,' because they gladly received the Word of God, and searched the Scriptures daily to ascertain whether the things Paul preached 'were so.' (Acts, 17 : 11.)

"7. But, finally, as a creature *personally responsible to God*, man is bound to exercise his mind, humbly and reverently, with a view to ascertain his relations to the Most High, to find out how he stands with God, and what are the grounds of acceptance with the Holy One. He cannot perform, by proxy, what he is personally bound to do himself. He cannot stand by proxy at the Divine tribunal. He cannot denude himself of his individuality. He cannot devolve his accountability on another '*Every one must give an account of himself to God.*' Individual responsibility should, therefore, stimulate to individual thought on every subject connected with the soul's eternal weal. It should teach us not to yield our minds, in passive subjection and blind obedience, to the guidance of others. It should stir up the sluggishness of our nature, and dispel the apathy of our souls, which render us too slothful to think, and make us glad to avoid the disagreeable task of bending our minds to earnest inquiry and calm investigation. We must stand before God. We must be judged for our faith and practice. We must give an account; and if we have foolishly and slothfully left the care of our spiritual concerns to others, then there will be no time to retrieve our mistake—our doom is sealed.

"Let us, then, use our right. Let us exercise our minds. Let us do justice to our souls. The soul is the essence of the man; without it he has little to distin-

guish him from the beasts which perish. It is the mind that capacitates him for every noble achievement, which qualifies him for communion with the ETERNAL MIND, and for indefinite improvement in knowledge, purity, and happiness. This is the 'glory' of the man. And freedom is pre-eminently the attribute of mind. God made it to be free. Activity is essential to its being—certainly to its *well-being*. It cannot be chained without its own consent. If enslaved, it must be a party to its own degradation. The elements may be restrained; the fire, the air, the light, the electric fluid, may be put under the power of man, and compelled to subserve his purposes; but the mind is subject to no physical restraint. The body may be shackled, and tortured, and destroyed; but the chain, the sword, the fire cannot touch the mind. It is beyond the reach of the tyrant's rage—beyond the reach of the persecutor's power. While the body is imprisoned, the mind may be soaring to the highest heavens, and winging its flight from star to star through the universe of God. Freedom, then, is the glorious attribute of mind. This freedom is a divine gift; its preservation and exercise are indispensable to our allegiance to God, as well as to our own happiness. For man to attempt to rob his fellow of this gift is to outrage the most sacred of human rights, and to usurp a divine prerogative.

“ ‘ Guard, then, the gift divine,
Than gems or gold more rare ;
Watch o'er the sacred shrine ;
No foe must enter there.

Oh, let not error blind,
Nor passion reign o'er thee ;
Keep free the immortal mind ;
God made it to be free.’

“ ‘ Prove all things ; hold fast that which is good.’

I. J.—cs.”

Hon. Edward Everett's Estimate of the Bible.

At the late meeting of the Massachusetts Bible Society, Mr. Everett delivered an admirable speech, from which we have taken the subjoined passages. They are well worthy of an attentive perusal. It is seldom that one meets with any thing so original, so just, and so instructive.

“ It will be said, perhaps, that what has thus happened to the Scriptures has also happened to the profane literature of Greece and Rome; that we may read Homer and Virgil as we read the Old and New Testament, in a translation. To some extent this is true, as far as the parallel applies to the Greek Scriptures; but I need not say, that as far as the ancient literature of Western Asia is concerned, nothing has descended to us but the Scriptures of the Old Testament. Of the language of the Phœnicians, the people who are supposed to have invented the alphabet, nothing has escaped destruction but ten or twelve lines preserved in a Latin play. But if any one is disposed to infer, from the preservation of some of the Latin and Greek classics, that there was no other principle of vitality concerned in the transmission of the Scriptures, I may state in reply the undoubted fact, that, as far as we can thread the chain of cause and effect, it is Christianity which was mainly instrumental in this result. It was not the knowledge of the Latin and Greek which kept the Bible from perishing, while they were the temporary vehicles of its circulation: it was the study of the Scriptures and the labors of Christian men which mainly contributed to prevent those languages from dying out. But for the ecclesiastical uses made of the Greek and Latin, the language of Cicero and Demosthenes might have shared the fate of that of

Egypt and Assyria. On the other hand, if there had been a version of the Old Testament into the language and character of ancient Egypt or ancient Assyria, the sculptured sides of the obelisks and temples of Memphis and Thebes would not have remained a mystery and a riddle for ages; nor would the arrow-headed inscriptions of the wonderful ruins of Nimroud and Persepolis still defy the sagacity of the learned world. They would have been as intelligible as Hebrew or Arabic.

"It is not my purpose, Sir, to urge the importance of the Scriptures in any connection with human learning in any of its branches; nor to intimate that there is anything miraculous in their preservation from remote antiquity, although we cannot, I think, doubt them to have been the objects of an overruling and disposing Providence. What I have wished to point out to the consideration of the Society and the assembly is, that kind of instinct,—if I may so call it,—which has led the church (by which I understand the mass of holiness) in all ages,—to provide for the reading of the Scriptures by the generality of mankind; and this in opposition to the interest, which the professed depositaries of religious truth have in most, perhaps all other cases, shown, to monopolize the knowledge of it. I cannot but think that it is a strong argument in favor of the circulation of the Scriptures as a basis of religious belief, deduced from the experience of the world in all periods of history.

"There is another consideration of a practical nature, which I should be glad to offer to the meeting if I have not exceeded my allowance of time. We all have pretty strong and, as I think, just impressions of the superiority of Christendom over the Mohammedan, Hindoo, and Pagan countries. Our civilization, I know, is still very imperfect, impaired by many a vice and many a woe which disgraces our Christian nature, and

"Appears a spot upon the vestal's robe,
"The worse for what it soils.

But when we compare the condition of things in Christendom with that which prevails in the countries just named, we find that all the evils which exist among us prevail there in a greater degree, while they are subject to innumerable others,—so dreadful as to make us almost ready to think it were better for the mass of the population, humanly speaking, if they had never been born. Well, now, Mr. Chairman, what maketh us to differ? I know of no final and sufficient cause, but the different character of Christianity, and the religions which prevail in Turkey, Persia, India, China, and the other semi-civilized or barbarous countries; and this difference, as far as I know, is accurately reflected in their sacred books. I mean, Sir, that the Bible stands to the Koran and the Vedas in the same relation as that in which Christianity stands to Mohammedanism, or Brahmanism, or Buddhism—or Christendom to Turkey, Hindostan, or China.

"We should all, I believe, more fully appreciate the value of the Scriptures, if we compared them with other books assuming the character of sacred. I have not done it so much as I wish I had; but one reason,—a main one,—has been, the extreme repulsiveness of those books which I have tried to read. I have several times in my life attempted to read the Koran. I have done so lately. I have approached it with a highly excited literary curiosity. I have felt a strong desire to penetrate this great mystery of the Arabian desert. As I have, in some quiet Turkish town—(for in the provincial Turkish towns there is little of the bustle of our western life)—listened at the close of day to the clear, calm voice of the muezzin, from the top of the graceful minaret, calling the faithful to evening prayer,—as I have mused on the vicissitudes

of all human things, beneath the venerable dome of St. Sophia's, I have, I may say, longed to find some rational ground of sympathy between Christianity and Islam; but anything more repulsive and uninviting than the Koran I have seldom attempted to peruse, even when taken up with these kindly feelings. And yet, Sir, you are well aware that it is not conceived in a spirit of hostility to the Old and New Testament, but recognizes them both as a divine revelation. With such portions of the sacred books of the Hindoos as have fallen in my way, the case is far worse. The mythological system contained in them is a tissue of monstrosities and absurdities, by turns so revolting and nauseous as to defy perusal, except from some strong motive of duty or of literary curiosity, which would prompt the investigation. I really believe, Sir, that few things would do more to raise the Scriptures in our estimation, than to compare the Bible with the Koran and the Vedas. It is not a course of reading to be generally recommended. The books are scarce, and, as I have said, their contents eminently repulsive;—but I will venture to say to those whose professional duty it is to maintain the sacred character of the Christian Scriptures, that I know of scarce any line of reading which might be taken up with greater advantage, for the purpose of fair comparison, than that of the sacred books, as they are called, of the Mohammedans and Hindoos.

“One word more, Sir, and I have done. It is sometimes objected to an indiscriminate distribution of the Bible, that it may be perverted, misunderstood, neglected, and abused. And what means of improvement, what instrument of Christian benevolence, is not subject to the same drawback? The fault is in the mind of man, subject to error, to the blinding effect of passion, to the debasement of vice, in all that he does, and in all that is done for him. There are things in the Bible hard to be understood. And what is there,—if we strive to go beyond the mere outside,—which does not contain things hard to be understood? Even our exact sciences,—constructed upon ideas, the creation of our own minds,—are full of difficulties. When we turn from revealed truth to the teachings of human speculatists on duty and morals, do we not encounter on the threshold those terrible problems of

“Providence, fore-knowledge, will, and fate—

“Fixed fate, free will, fore-knowledge absolute,

problems that have tasked the unaided understanding of man ever since he began to think and to reason. For myself, Sir, I am more and more inclined to believe that the truth is presented to us in the Bible in the form best adapted to the infinite variety of the character and talent, intellectual and moral, to which it is addressed. It is not such a Bible as the wit of man would have conceived;—but it is such a one as the wants of man called for. The acceptance it has found, alike in ancient and modern times, with the learned and the ignorant,—the old and the young,—the high and the low,—the prosperous and the wretched, shows that it is really adapted in itself, not to one country, age or class, but to MAN;—that it speaks to the unchanging wants, and sorrows, and frailties, and aspirations of the human heart.”

Puseyite Nunnery.

“Under the patronage of a body of men who are called Miss Sellon's committee, large sums, amounting to about fourteen thousand pounds, have been promised for the erection of a monastic institution at Devonport; and the commencement of

the work is only deferred until the money has been actually collected, though a site we believe has been purchased. The total sum proposed to be employed in the erection of a building for thirty sisters, and intended for the reception also of orphans, comprising school rooms and an infirmary, is £18,000. Among the committee are the names of Lords Nelson, Castlereagh, Fielding, Camden, John Manners, Clinton, Lyttleton, De Tabley, and the expelled Lord Chief Justice Campbell. Besides this law lord are Baron Alderson, Mr. Justice Patteson, and Mr. Justice Coleridge. No English bishop appears, but the humbler prelates of Glasgow and Brechin have appended their names (assuming the title of "lord bishop.") The Deans of Exeter, Chichester, and Archdeacons Manning, Thorp, and Wilberforce, with the Warden of Winchester College, and a large body of baronets, clergy, admirals, captains, and civilians of the laity, make up the list of seventy-two members of the committee.—*London Record*.

Influence of God's Word.

The following paragraph is taken from the "London Wesleyan Magazine," for February, 1850, page 250:

"A short time since, on a Romish priest making his appearance at Charribb Town, one of our members, a converted Charribb, holding an appointment under the government, came to our teacher to acquaint him of his arrival; and in the fulness of his zeal, desired to know if he should 'turn him off the place.' 'No,' said the teacher; 'take the Bible to him, and request him to expound the Second Commandment.' The Bible was taken; the Word of God was quick and powerful, and too much for the priest to grapple with. On the following morning he very quietly took his departure. 'The entrance of Thy Word giveth light.'"

Letter from the Rev. Joseph Webster, Honduras Bay.

Ireland--Rev. Alexander King.

Our American Committee in Dublin have taken hold of the work in Ireland in good earnest. Would to God that we had the ability to aid them as we should. There is a work which American Christians may well perform in that country from which so many of them, or of their ancestors, came, and which has exerted, and is destined long to continue to exert, so great an influence upon our country.

In the meanwhile, the Rev. Alexander King, so favorably known among us, and who is now an agent of our AMERICAN AND FOREIGN CHRISTIAN UNION, is laboring incessantly, and evidently with much effect, to diffuse truth and overcome error by means of popular lectures and discussions. He says that he is almost *killed* by these engagements, but he is cheered by the great success with which his labors are crowned. At the date of one of his last letters, Dr. Achilli was in Dublin, where his presence and addresses were producing much effect, not only on Protestants but also on Romanists. Dr.

A. cannot, therefore, come to this country for a while. We think that he may be expected, as we have elsewhere said, in the autumn, if not before.

We learn from *Saunders' News-Letter*, one of the Dublin papers, that Mr. King has delivered a series of lectures in that city, which are of a nature to attract large audiences, and, with God's blessing, to do much good. What the subject of one of these lectures was we may learn from an advertisement in that journal, bearing the date of the 29th of March. It is as follows :—

“PROTESTANTISM IN THE CHURCH OF ROME. Lecture on the above subject, in the ROTUNDA, on THURSDAY EVENING, at half-past seven o'clock, by the Rev. A. KING. Illustrations from Dr. O'Connell and other authorities—Quotations from the Protest of the Romans against the Pope—Testimony against Persecution by Protestant Ministers—Letters answered. To the Rev. Dr. O'CONNELL.—Rev. Sir—True Christianity sanctions and elevates the sentiment of Patriotism—‘Righteousness exalteth a nation.’ Our country has been oppressed and degraded by superstition and foreign tyranny—our people cannot be free and happy until they renounce the religion of priestcraft and statecraft, and embrace the pure and Scriptural Catholic faith. You know the people have been deluded and wronged in the name of Christianity. You know they have been taught in the name of CHRIST and of St. Peter and St. Patrick, many things which CHRIST and St. Peter and St. Patrick did not teach. You know that St. Peter had a wife, and that St. Patrick's father and grandfather were clergymen. You know that neither CHRIST, nor St. Peter, nor St. Patrick ever taught the People to pray to Saints and Angels, or to worship the Virgin Mary. You know they never celebrated Mass, or taught the modern Romish doctrines of Auricular Confession, Purgatory, and Transubstantiation. You have publicly promised to ‘demonstrate’ and defend these doctrines. I invite you to redeem your pledge, and if you cannot defend Popery, I solemnly charge you to renounce it and embrace Christianity.—Believe me, Rev. Sir, respectfully your Friend in the Truth,

A. KING.

Certainly there is no mincing matters here, and we are anxious to learn how Dr. O'Connell received the solemn “charge” contained in the close of it.

The next day the following advertisement appeared, which we are sure our readers will be interested in perusing.

“PROTESTANTISM IN THE CHURCH OF ROME. Lecture in the ROTUNDA, on THIS EVENING, at half-past seven o'clock, by Rev. A. KING. DR. O'CONNELL'S ABANDONMENT OF THE DOCTRINES OF THE CHURCH OF ROME. The following invitation to Dr. O'Connell has been refused insertion in the *Freeman's Journal*—Roman Catholics may guess why—‘TRANSUBSTANTIATION.—To REV. DR. O'CONNELL.—Rev. Sir—It is not from love of controversy, or from any sectarian or disrespectful feeling I continue to address you. My honest and earnest desire is to promote, in our beloved native land, the blessings of Christian patriotism. I am convinced that Transubstantiation, and other doctrines of the Church of Rome, are contrary to reason and the Word of God—injurious to our country, and productive of sectarianism, superstition and infidelity. Giving you all credit for honest belief in these doctrines, I respectfully invite you to explain and defend them. If you believe me to be in error, it is your sacred duty to endeavor to enlighten and convert me.

If you 'demonstrate' that Transubstantiation is reasonable and scriptural, I and many others will be bound to embrace the Roman Catholic faith. I beg, therefore, to ask—Can you change a wafer into CHRIST? If so—How do you possess and exercise this miraculous power?—How can you prove that the bread is changed into CHRIST's flesh, and the wine into his blood?—Does the wine lose its inebriating qualities?—If the bread had been previously poisoned, would it be safe to swallow it?—If not, why not?—Have you, or has a Latin prayer, power to change a wafer into CHRIST, but no power over alcohol or arsenic? Do, Rev. Sir, have the goodness to answer these questions. Many persons, Roman Catholics and Protestants, are very anxious that you should redeem your pledge, and proceed to 'demonstrate.' If you do not, your present public labors will certainly tend to promote Protestant opinions.—I am, Rev. Sir, in Christian truth and charity, yours respectfully,

"A. KING."

It appears, however, that all Mr. King's efforts to induce Dr. O'Connell to "demonstrate" were in vain, for on the 17th day of April he published the following very characteristic letter in *Saunders' News-Letter*. It is evident that Dr. O'C. is disposed to play "shy."

"THE ORACLE HAS SPOKEN!

"DR. O'CONNELL'S Reasons why he will not 'Demonstrate' or Discuss.

"FRIENDS OF TRUTH.

"Roman Catholics and Protestants who have attended Controversial Lectures recently delivered in this city, will be curious to know Dr. O'Connell's excuses for not discussing religious questions.

"From papers recently published, it appears that in private correspondence with a respected clergyman of the Established Church, under date of March 3rd, (Sunday,) Doctor O'Connell wrote the following:—

"'On the same evening,' (Sunday evening, 24th February,) 'I spoke of another clergyman, without mentioning however, his name, as I had no idea of discussing with him any point of controversy. The fact is, the Rev. Mr. ——* challenged me, through the medium of the morning journals, to argue with him in the room of the Rotunda the question of Transubstantiation. To that challenge I paid no attention whatever—nor even to his private letter to myself, which had been written subsequently to this public challenge. I thought that such a challenge, at this holy season, seemed to point out one who sought for notoriety, as he could not secure fame.'"

"Truth requires a few remarks on the Rev. Doctor's averments.

"The complimentary imputation at the close may 'demonstrate' his honorable and charitable imaginations, rather than his participation in infallibility. He seems determined to secure to his opponents whatever 'fame' may arise from his dread of their arguments. But, in our times, it is no great exploit to oblige a champion of priest-craft to shrink from discussion; and of the 'notoriety,' in this behoof, it is possible the Doctor may have the larger share himself.

"THE FACTS of the case are—1st. My private note—couched in most kind and respectful terms—was sent to Dr. O'Connell when the advertisement was sent to the paper. 2nd. I did not use the style of a 'challenge,' and I did not ask him

"* The circumstances will show that my name should fill the blank.

to discuss with' me 'in the room of the Rotunda.' My advertisement was as follows:—

“Transubstantiation.

“TO THE REV. DR. O'CONNELL, OF WATERFORD.

“REVEREND SIR—Having seen in Saunder's News-Letter of Saturday last an advertisement, in which you speak of Transubstantiation as part of the Catholic Faith, and undertake to 'demonstrate' that it is reasonable and scriptural; and not having been able to hear your sermon, I take the liberty to address you on the subject. I sincerely desire to promote the faith of Catholic Christianity, and I am rejoiced to find that a gentleman of learning and intelligence is prepared to argue on the dogmas of the Church of Rome, and to recognise the people's rights, by appealing to their understandings. I believe that Transubstantiation is not a part of the Catholic faith—that it is unreasonable and unscriptural, and that the belief of it is detrimental to the spiritual and social interests of our countrymen. I therefore respectfully invite you to discuss the subject, either orally or through the press, and to pray that we may be led to do so for the glory of God and the good of our neighbors.—I am, Rev. Sir, in Christian courtesy, your obedient servant,

“A. KING.

“3rd. The clergyman before referred to having inquired about language employed by Dr. O'Connell, on Sunday evening, February 24th, the Doctor replied by assuring him that it was of the above offensive 'challenge' and of its author he spoke, though it was not extant until the 26th!

“Marvellous power of the Priesthood! ON SUNDAY HE CRITICISED A DOCUMENT THAT DID NOT EXIST BEFORE THE FOLLOWING TUESDAY!!! This beats the electric telegraph and all the prodigies of clairvoyance. If this be true, the power of the priest is worth something. If Dr. O'Connell can 'demonstrate' this he may venture to undertake TRANSUBSTANTIATION and 'the unanimous consent of the Fathers.'

“Some persons will ask how was this? But 'how' and 'why' are Protestant words; and it is heretical not to take a priest's word for any impossibility.

“Men and Brethren, I desire not to charge Dr. O'Connell with any bad intention. I freely forgive him for any bad thing he may have said of me, and I earnestly pray for his happiness and salvation. I regret being obliged to speak of him in this personal and pointed manner. But truth and duty compel me to ask, HAS HE ASSIGNED ADEQUATE REASONS FOR DECLINING MY INVITATION TO A DISCUSSION WHICH HE HAD HIMSELF VIRTUALLY CHALLENGED?

“I would submit the whole case between us to the verdict of a Roman Catholic jury. Would he do so? If not, why not?

“Dr. O'Connell declares against discussing questions of Christian faith. He is reported to have said, 'THAT IS NOT THE CATHOLIC WAY OF SETTLING RELIGIOUS QUESTIONS! I respectfully reply, IT IS THE CATHOLIC WAY. It was the way of our Lord and His Apostles. It is the way of Christian Missionaries in heathen lands. It is the way of truth, of reason, and of common sense; and it is the way by which God will cause Christianity to attain the dominion of the world! The way of Priestly dogmatism, anathema, and the Inquisition* is almost at an end, within the pale of intelligence and freedom. God has formed the human mind for truth. Truth

“* P.S.—The Catholic way, the Roman way, and Doctor O'Connell's way, will probably all be explained in the Rotunda by Dr. Achilli and others, on Thursday evening.

A. K.

must be discovered by inquiry, and not by cursing. 'No lie is of the truth.' 'He that doeth truth cometh to the light.' 'Speaking the truth in love,' and 'commending the truth to every man's conscience in the sight of God' are the Divinely appointed means of Christian conviction and edification; and when an inspired Apostle speaks of 'vain talkers and deceivers,' 'whose mouths must be stopped,' he prescribes not the gag or the priest's mandate, but 'sound speech that cannot be condemned!'

"Dr. O'Connell virtually admits that he cannot 'demonstrate' or discuss the dogmas of modern Romanism. The Priest proclaims priestcraft indefensible, and **LET ALL THE PEOPLE SAY AMEN!**

"With Christian love to all who love the truth, and with fervent prayers for the speedy termination of controversy, by the destruction of error, I am, in sincere good will to Dr. O'Connell, and to all men, a feeble but faithful foe of **FICTIONS IN RELIGION.**
A. KING."

A Prayer for a Devout Christian, taken from Saint Patrick's Hymn.

"Almighty God, for **CHRIST'S** sake, teach me to pray. May thy power, O God, preserve me, may thy wisdom instruct me, may thine eye watch over me, may thine ear hear me, may thy word, O God, render me eloquent, may thy guidance direct me, may thy gracious help secure me against the snares of the devil, the temptations of vices, the lusts of the flesh, and all dangers that may threaten my soul or body.

"**CHRIST** be with me, to save me; **CHRIST** before me, to lead me; **CHRIST** after me, to bring me back from sin and error; **CHRIST** in me, the hope of glory; **CHRIST** under me, as my support and foundation; **CHRIST** over me, to shield and cover me; **CHRIST** my only hope, my all in all.

"Salvation is of the Lord: salvation is by **CHRIST**: may thy salvation, O Lord, be always with us for **CHRIST'S** sake. Amen."

Really, St. Patrick must have been what we should in these days call a very good Protestant. If our Roman Catholic friends will still continue to claim him, we can only wish that they would become more like him in his spirit, in his Scriptural faith and piety, and in his humble and godly labors. We should not regret to see Ireland full of such Christians as St. Patrick seems to have been. We very much doubt whether Rome would like him very much if he were alive now. Nor do we think either he, or Augustine, or St. Chrysostom, or St. Peter himself, would recognize the Church of Rome as the Church of which they were members, or Pius IX. as the Vicegerent of **CHRIST**. No, no; this would be too much for them to believe. The times have wonderfully changed since their day.

Letters to the Rev. Dr. Candlish.

No. V.

My dear Dr. Candlish,

I have desired to devote one letter to the consideration of the difficulties which are believed by many to beset the attempt to convert the Irish Roman-

ists. On the part of many in this country these difficulties are deemed insuperable. To so great a degree is this opinion cherished, on the part of some, that they are entirely unwilling to take any interest in efforts which have this end for their object. To such persons, the conversion of Irish Papists is utterly hopeless. Any other people—Heathens, Mohammedans, Jews, Infidels—may be converted; but the poor benighted, bigotted Irish Roman Catholics must for ever remain such!

I have no respect for such opinions—founded often in sheer ignorance; often in a base selfishness, which is ever seeking to be excused from giving and doing; and oftener still in a want of faith in the grace and power of the Holy Spirit, which is as dishonorable to the Saviour as it is contrary to His Word, and to the records of His Church. Facts in abundance are beginning to occur, which demonstrate the Irish Papists can be reached and conquered by the Gospel, when approached in a proper manner.

The Irish heart is a noble, affectionate, and confiding one. It is both warm and strong in its affections, and beyond that of any of the other branches of the Celtic race, it is steadfast and tenacious in its attachments; and considering what they have gone through, I do not wonder that the Irish Romanists are attached to the Papal faith. It was the religious creed of their ancestors, they themselves were born in it, and they are ready to die for it. I honor them for cleaving to it with such firmness. They know no other faith—at least, this is true of most of them.

And here let me say that I have often been astonished that the pious Protestants of England and Scotland do no more for Ireland. What a sad proof that they do not possess the requisite solicitude for the salvation of their Irish fellow-subjects! I read the reports of those admirable societies of England, which have for their object the diffusion of the Gospel throughout the world. I have seen it stated that this very year no less than £645,207 (or \$3,122,802) were given by thirty-eight societies whose anniversaries occurred in London in April and May. This is a glorious exhibition of Christian benevolence,—one which no good man, let him live where he may, can contemplate without great gratification. But how small a portion of this vast sum was expended in spreading the Gospel among the seven millions of Roman Catholics in Ireland! Not more than £25,000! I cannot, in fact, find that more than £15,000 were designated expressly for Ireland; and I very much doubt whether these societies combined expended more than twice that sum in the work of evangelizing Ireland. Tens and even hundreds of thousands of pounds sterling were laid out in behalf of other countries—even upon distant and unimportant coasts and islands, among people who exert no influence, comparatively, upon the rest of the world,—whilst Ireland, almost within sight of England, and reposing under the powerful ægis of the same government, receives but little attention. In my humble opinion this is not wise. I cannot but think that if the Independents, the Wesleyans, the Episcopalians, and

the Presbyterians of England, Wales, and Scotland, had prosecuted the good work in Ireland in the true way—apart from all political questions, and with a spirit which can overlook in a good degree the boundaries of an unscriptural sectarianism, and with a becoming confidence in the Irish, that beautiful island would this day be in a very different moral condition from what it is. What a noble field the Independents and Wesleyans, especially, who have professed to have no fellowship with the alliance of Church and State, have had in Ireland for the propagation of the simple Gospel, disengaged from all questions which might create prejudice and impede its reception! But they have accomplished little comparatively. Surely there has been something wrong here.

I have sometimes thought our English brethren have not that respect for the Irish which Christianity demands in behalf of humanity. There has been even among Christians too much, as it seems to me, of that disposition to look upon them with contempt, which prevails so much among certain classes of irreligious and proud men, who can see nothing good in anybody or anything outside of England. The indulgence of this feeling is as unwise and unpatriotic as it is unchristian. The Irish are a part, a very important part, of the great British nation; and their welfare, in every sense, is intimately connected with the glory and prosperity of the entire British realm.

It seems to me, too, that in attempting to do good in Ireland, English societies are disposed to commit the same blunder which some of them have done in other parts of the world—namely, to undertake in London to manage everything, instead of *helping* the Christians on the ground, who must be a great deal more capable of selecting the laborers, and directing their movements, than those can be who are at a distance, and but imperfectly acquainted with the character and feelings of the people to be benefitted.

But enough of this. If I have said too much on this point, I beg you to pardon me, and ascribe the interest I feel in “*dear old Ireland*” to the circumstance of my being the grandson of an Irish emigrant.

But as to the conversion of Irish Roman Catholics, I think that the success which has attended judicious and persevering efforts in Ireland within the last few years, abundantly proves that it is quite practicable. And most certainly, experience has demonstrated in my country, that it is no impossible thing to bring Irish Roman Catholics to the knowledge of the true Gospel. Our Protestants are beginning to be a little interested, and to have a little faith in regard to this subject, and we see already the blessed results.

It is only within a very few years that any distinct and systematic efforts began to be made on behalf of this class of our fellow-citizens. Our American and Foreign Christian Union is the only society in these United States whose great, exclusive object is to labor for the salvation of Romanists—especially those of a foreign origin. This Society has now between thirty and forty Irish, German, French, Portuguese, Spanish, and Italian missionaries

laboring among the three millions of Roman Catholics among us, many of whom have come within the last few years from Europe. The success of these missionaries is in the highest degree encouraging. Many of them are converted Romanists themselves, and all but one are foreigners! I hope that we may soon have a hundred such laborers among us. We need twice that number at this moment.

It is the testimony of all these missionaries, and of none more decidedly than those who labor among the Irish, that the Roman Catholics who come to this country soon become more accessible to Protestant influence and effort than the Romanists in Europe. This I can readily believe. There are a thousand influences at work here which are calculated to detach Papists from the faith in which they were born—especially the young people. The older people will, for the most part, adhere to the faith in which they were born and brought up, unless made to hear the Gospel by some extraordinary means. But many of their children will turn their backs upon the Church of their fathers, and become infidels, unless the Gospel reaches them. That *their* children will become Protestants in great numbers, I have no doubt.

As to doing good to Irish Roman Catholics—indeed, to all Roman Catholics—one simple rule is of the greatest moment for all Protestants who have anything to do with them. It is to treat them with kindness in all the social intercourse and business transactions of life. This must be done in order to secure their respect and confidence. We must so treat them as to make them believe and know that we can be their friends—their best friends—and still be Protestants. When that point has been gained, we may begin to labor directly for their salvation—not by controversy, but by a simple and kind presentation of the Gospel in all its fulness and freeness to their minds, from time to time, as we may have proper occasion. This is the course for every Protestant to pursue towards Roman Catholics with whom he has anything to do. Nor can it be pursued from year to year without laying deep the foundation for good results.

On this point I should like to say much more, if the limits of this letter would allow. No tongue can tell the good which the Protestants of Great Britain and America might do, if they understood *how*, to the poor Irish Roman Catholics whom God is placing under their influence. But I must close this long letter.

Yours, as ever,

R. BAIRD.

FIRST AND LAST THOUGHTS.—It has been usual for Christians to suppose that their first thoughts in the morning, and their last at night, should be directed to their Creator, Preserver, and Saviour. Bishop Hughes' Journal, in the true spirit of Anti-Christ, has recommended an opposite practice. It says: "At waking, and at going to sleep, the first and the last breath should be filled with '*Ave Maria!*'" That is, an address or prayer to the Virgin Mary!

Brief Sketches of the Religious Denominations in the United States.**No. V.****The Methodist Episcopal Church.**

Of the five great branches of the one true Church of CHRIST in these United States, the Methodist Episcopal Church was the last to arise in the order of time. In the year 1766 a few of Mr. Wesley's followers, who had emigrated from Ireland, commenced assembling together in the city of New-York, nearly thirty years after that celebrated preacher of righteousness who, with Whitfield, had been raised up by the Head of the Church to revive true religion in the decayed churches of England and America, had begun his labors. Two years later, a place of worship was erected, where the Methodist Episcopal Church in John-street now stands, for the ministry of a Mr. Embury. About the same time another company of Irish emigrants commenced a similar work in Frederick county, in Maryland.

In the year 1769 Mr. Wesley sent over Messrs. Boardman and Pillmore, who labored—the one in New-York, the other in Philadelphia—to water the plant of Methodism, which had just commenced to take root in America. These Missionaries, and a Captain Webb, of the British army, did much to extend the good work in the southern as well as the middle States.

In the year 1771 Mr. Wesley sent over from England Messrs. Asbury and Wright; the former of whom may be called the father of the Methodist Episcopal Church in these United States. He lived many years, and his life was emphatically a missionary one. From this time the number of the followers of Mr. Wesley increased rapidly in this country. In the year 1773 there were ten preachers, and nearly twelve hundred members in society. In the year 1775, at the commencement of the Revolution, there were more than three thousand members.

The Revolution was very injurious, for a time, to the interests of Methodism in this country. All the ministers of English birth returned to the Mother Country, excepting Mr. Asbury; and for a time he could not be active. Yet the work went on through the labors of the native laborers. In 1781 there were fifty-four preachers, and 10,539 members. Three years later there were eighty-three preachers, and 14,986 members. In that year (1784) the Methodist Episcopal Church in the United States was organized. A conference of all the ministers, held in Baltimore during the month of December, chose Dr. Coke, (whom Mr. Wesley had just sent over as a superintendent,) and Mr. Asbury, as bishops of the Church, which they formally organized.

Sixty-six years have now passed away, and this Church has spread over all the land; its "circuits" and "stations" have caused the Gospel to be carried into almost every district and large village of our entire country. In

1844 there were 38 general conferences, 4,828 ministers, and 1,139,587 members. In that year the subject of slavery occasioned a division of this great body into two branches—"The Methodist Episcopal Church," and "The Methodist Episcopal, South." The number of ministers in the two bodies must now exceed 5,000, and the members 1,200,000.

The Methodist Episcopal Church is distinguished for *zeal* and *discipline*. Its whole economy is a most wonderful piece of well-adjusted machinery, each portion of which has its appropriate place and function.

1. *A Society* is an association of all the members of the Church who stately worship in the same place.

2. *A Probationer* is one who has not yet been received as a regular member of the Church, but is under instruction preparatory to becoming such. The period of probation is usually six months.

3. The *Class* consists of about twenty persons, who meet for mutual edification once a week. One of their number is appointed by the pastor to preside, and is called the *Class-leader*. He receives the voluntary contributions of the members of the class.

4. *Stewards* are appointed to manage the financial affairs of each *circuit* and *station*.

5. *A Leader's Meeting* consists of all the *Class-leaders* and *Stewards* of a society or station, together with the pastor. Their meetings are held for the purpose of reporting to the minister the spiritual condition of each *Class*, and for the paying over to *Stewards class collections*.

6. *Trustees* hold the property of the Society according to the civil laws which prevail in the several States.

7. *Exhorters* are persons licensed by a Quarterly Meeting Conference to hold meetings for prayer and exhortation.

8. *Local Preachers* are persons licensed in the same manner to preach the Gospel. They are commonly engaged in secular employments; but hold meetings in the absence of the pastor.

9. *Deacons* are persons who are partially admitted to the sacred office—they may preach, but not administer the Sacraments.

10. *A Ruling Elder* has the oversight of several "circuits" and "stations" which compose his *district*. He makes the tour of his district once in three months, to preach, to administer the Sacraments, to hold Quarterly Conferences, and to see that all parts of discipline are rightly administered.

11. *Bishops* are General Superintendents, and are chosen by the General Conference. They travel extensively, preside at the *Annual Conferences*, ordain such persons as are recommended by the Annual Conferences, and superintend the general interests of the Church.

12. *A Circuit* is composed of several *societies*, united under the same pastor, or pastors. When a single society forms a distinct pastoral charge, it is called a *Station*.

13. A *Quarterly Meeting Conference* is composed of all the travelling and local preachers, exhorters, stewards, and class-leaders of a circuit or station; and the presiding Elder is *ex-officio* president. This body has much power. Here exhorters and local preachers are licensed; and candidates for the travelling ministry examined, and recommendations from this body are necessary for those who seek admission into the Annual Conference. This body is a court of appeals also in a multitude of cases.

14. *Annual Conferences* are composed of all the travelling preachers in a given district of country designated by the General Conference. They have a general supervision over the preachers, and the interests of religion, within their jurisdiction.

15. The *General Conference* is a representative body, composed of delegates chosen by the Annual Conferences. It meets once in four years, and is the great legislative and judicial Assembly of the Church, and has vast influence over all its affairs.

The early attempts of this body in behalf of education were discouraging. The first college which it founded, near Baltimore, in the year 1784, was burned. A similar calamity befel a second institution in Baltimore. It was not until 1820 that the good work was again taken up with energy; and great success has attended the efforts which have been made, as the reader will perceive from the following list of colleges now in successful operation, which are directly or indirectly owned and governed by it:

Wesleyan University, at Middletown, Connecticut.

Dickinson College, at Carlisle, Pennsylvania.

Alleghany College, at Meadville, Pennsylvania.

Augusta College, at Augusta, Kentucky.

Ohio Wesleyan University, at Delaware, Ohio.

Indiana Asbury University, at Greencastle, Indiana.

McKendree College, at Lebanon, Illinois.

Iowa City College, at Iowa City, Iowa.

Randolph Macon College, at Boydtown, Virginia.

Emory and Henry College, near Abingdon, Virginia.

Transylvania University, at Lexington, Kentucky.

Emory College, at Oxford, Georgia.

Lagrange College, at Lagrange, Alabama.

Centenary, College, at Jackson, Louisiana.

St. Charles College, at St. Charles, Missouri.

Oregon College, at Oregon City, Oregon.

A Theological Seminary has of late years been opened, with three professors, and encouraging prospects, at Concord, New Hampshire.

The efforts of this denomination in behalf of Sabbath schools have been eminently successful; and its publications in this department, in the shape of books and journals, are quite numerous.

Its missionary operations at home, especially among the colored popula-

tion, as well as the Germans, are very extensive and very important. Whilst abroad—in Liberia, China, South America, Germany, and among the Indians—it has a considerable number of laborers; and there is a prospect of a great increase of effort in this direction. In the year 1845 the amount raised for missions, domestic and foreign, was \$121,535. There has been a large increase of interest since. The Methodist Episcopal Church (North) proposes to raise this year (1850) \$150,000, of which \$50,000 for the foreign work, and \$100,000 for the home field.

The "Book Concern" of this body, in New-York, is a vast and most valuable establishment, at which a great number of books are published. It has a branch at Cincinnati. The portion of the Church South is creating such establishments.

The following periodicals are under the sanction of the proper authorities of this body, the combined issues of which are immense:

Names.	Time.	Place of Publication.
Christian Advocate and Journal, .	Weekly, .	New-York City.
Western Christian Advocate, .	Ditto, .	Cincinnati, Ohio.
Pittsburgh Christian Advocate, .	Ditto, .	Pittsburgh, Pennsylvania.
Richmond Christian Advocate, .	Ditto, .	Richmond, Virginia.
Southern Christian Advocate, .	Ditto, .	Charleston, South Carolina.
Nashville Christian Advocate, .	Ditto, .	Nashville, Tennessee.
Northern Christian Advocate, .	Ditto, .	Auburn, New-York.
Zion's Herald and Wesleyan Journal, .	Ditto, .	Boston, Massachusetts.
Christian Apologist, (Gorman) .	Ditto, .	Cincinnati, Ohio
Methodist Quarterly Review, .	Quarterly, .	New-York City.
Ladies' Repository, .	Monthly, .	Cincinnati, Ohio.
Sunday School Advocate, .	Half-monthly, .	New-York City.
Missionary Advocate, .	Monthly, .	Ditto.

The aggregate circulation of these various periodicals far exceeds a quarter of a million.* The property of the "Book Concern" in New-York is estimated at more than \$500,000.

No religious denomination has increased more rapidly in the United States than the one of which we have been speaking. None has done so much to cause the Truth to penetrate into all parts—even the most retired—of our country. And it has been emphatically its glory that it *has preached the Gospel to the poor*. But it has made great numbers of those whom it found poor, not only "rich in faith," but also literally rich in this world's goods, by giving them those habits of industry, sobriety, and economy, which invariably lead, with God's blessing, to the acquisition of wealth.

In bringing this sketch to a conclusion, we do not hesitate to say that no denomination in this land has advanced in every way more remarkably than

* Besides the periodicals enumerated above, there are several others carried on by individual enterprise, that advocate the doctrines and interests of this body.

the Methodist Episcopal Church; and its prospects are eminently cheering. It possesses many very talented and eloquent preachers; and as its demands for a well educated ministry increase with the increase of the wealth and intelligence of its members, its numerous colleges promise fully to meet those demands.

Resolution of the Associate Reformed Synod in behalf of the Society.

At the late meeting of this body at Pittsburg, the following resolution was offered by Drs. Pressly and Claybaugh.

Resolved, That Synod have heard with much interest the address of the Rev. Samuel Day, Agent of the American and Foreign Christian Union, whose object is the spread of the Gospel among Papal nations at home and abroad, and that we affectionately commend him, and the cause which he advocates, to the sympathy and the prayers of all the people under our care; and request all who may feel disposed to aid this cause, to forward their contributions to the Treasurer of Synod.

Christendom Abroad. No. V.

CONCLUDING REMARKS ON THE SCANDINAVIAN COUNTRIES.

Before we quit the Scandinavian nations to speak of those of Teutonic origin, it may be well to say a few words more respecting the state of religion in the regions where Odin and Thor were once worshipped.

We have spoken with some minuteness respecting the present religious state of Norway, Sweden, Finland, and Denmark, in the order in which they are here mentioned. It may interest our readers to have before them a tabular view of the population, bishops, ministers of the Gospel, universities, and students of those countries. The following was made in 1846, when the writer visited those countries the last time, and is sufficiently accurate for our purposes. We must keep in mind, that things do not change in those countries as rapidly as with us. Four or five years make scarcely any difference in the stereotyped condition of countries where the population increases so slowly, and where an intimate union of church and state, centuries old, scarcely permits any increase of churches or pastors:

	Population.	Bishops.	Pastors.	Universities.	Students.
Denmark,	2,250,000*	8	1,800	2	1,400
Norway,	1,250,000	5	400	1	600
Sweden,	3,250,000	12	2,500	2	1,800
Finland,	1,600,000	2	1,100	1	500
Total,	8,350,000	27	5,800	6	4,300

* In this estimate of the population of Denmark, the colonies of that country are included, of which Iceland and the Faroe Islands are the most important in Europe.

It has already been stated, that these Scandinavian countries are almost wholly Protestant. The number of Roman Catholics in the whole four is insignificant. There are not half-a-dozen Roman Catholic churches in the Kingdom of Denmark; not one in Norway, (where neither a Jesuit nor a Jew is allowed by the Constitution to set his foot!) One very small church in Sweden, (in Stockholm,) and two priests; and no more than one small Roman Catholic church, and one priest in Finland! There are not, in the Scandinavian kingdoms, probably, ten Roman Catholic priests, or two thousand people who adhere to the Papacy—so universally does the Protestant Faith prevail in them all.

We have accounted for this state of things by showing that the monarchs of Denmark, under whose sway Norway was at that time, and of Sweden, to which Finland then appertained, took the lead in the Reformation of the Sixteenth century, and they determined to rid their respective countries of the Faith of Rome, as well as of her domination. And they did make clean work of it; for they left scarcely a root or a branch of Romanism in their dominions. It is to be deplored, that the movement was not more *spiritual* than it was; but it certainly wrought a change which was favorable to civilization, and the promotion of vital godliness. And although Formalism has so long prevailed in those countries, yet the way is now open in all of them, particularly in Denmark and Norway, for the spread of the pure Gospel. There are no Protestant countries in the world, not even Scotland and New-England, where the entire population is so universally Protestant. Would to God that a spiritual Protestantism prevailed throughout those countries! That day will come, however, before long. Denmark and Norway possess, in a good degree, religious liberty. Sweden will possess this great boon in the course of a few years. The enlightened monarch of that country told the writer, in 1846, that he was entirely ready to go any proper length in this matter. He said that he was deeply convinced that the intolerance which then existed, and exists still in that country, was a disgrace to Christianity, and as impolitic as it is unjust. That will be a happy day for Sweden when she acquires true religious freedom! It will open the way at once for the commencement of a good work outside the National Church, and this will, on the other hand, lead to a good work inside that church.

We have already remarked, that in *doctrine* the Scandinavian churches are *Lutheran*; whilst in government they are *Episcopal*. Whatever may be the state of religion in these Scandinavian countries, the people show by their industry, intelligence, energy, and general morality, that they are far superior to the Papal nations of the South of Europe, (whatever Mr. Laing may say to the contrary;) although they have a hyperborean climate, and, with the exception of Denmark, a hard, ungrateful, and sterile soil. No eight mil-

lions of Romanists can be found in any part of the world who are their equals in industry, comfort, and general prosperity.

A few years ago the late Pope, Gregory XVI. sent a Vicar-General, a Mr. Laurent, to Hamburg, for the purpose of trying to convert the Scandinavian nations back to the Papal faith. It is remarkable that he should think of making Hamburg the *base* of his operations, just as Charlemagne did in his attempts to convert the Pagans of those countries a thousand years before. But his eminence, the Vicar-General has had very poor success. The Danish government sent him word, soon after his arrival at Hamburg, that his services were not needed, and would not be tolerated in the Danish dominions. And as to Norway, Sweden, and Finland, he received no encouragement whatever from them. In consequence of this, he concluded that it was best to renounce all idea of aggressive movement in Scandinavia, and confine his labors to the Republic of Hamburg and its vicinity.

We have now said all that the nature of this work will permit respecting the state and prospects of religion in the Scandinavian countries. We shall next speak of the religious state of the Teutonic nations, and shall begin with GERMANY.

Rev. E. N. Sawtell.

This excellent and beloved brother having some few weeks since resigned his agency in behalf of this society; the Board of Directors, at their last meeting UNANIMOUSLY ordered the following minute to be inscribed in their journal:

"At a meeting of the Board of the American and Foreign Christian Union, on the 11th inst. the following record was ordered, viz.

"The Rev. E. N. Sawtell having communicated his resignation, as an Agent of this Society, after several years of laborious and successful service, in behalf of the cause which this Society aims at promoting, the Board would record its high appreciation of his valuable exertions in behalf of the Society; and, in parting with him, express their wishes for his future happiness and usefulness in the new and excellent enterprise in which he is about to engage."

This action of the Board was due to one who has labored faithfully from the autumn of 1843 to the 1st May, 1850, almost seven years, for the promotion of the cause in which the Society is engaged. Mr. Sawtell, owing to the circumstances of his large family, and in obedience to his duty to them, has determined to open a Female Seminary at Cleveland, Ohio, to the supervision of which, as well as to preaching the Gospel in the vicinity, he will henceforth devote his life. May the blessing of God rest upon him and his family, and the noble work in which he is about to engage! We part with him with great reluctance.

Our Own Operations.—Home Field.

1. Portuguese.

Our Missionary among the Portuguese seamen who visit the ports of New Bedford, New-London, Sag Harbour, Nantucket, &c. in our whaling-ships, reports that he finds, in the vessels which have arrived this year, many new hands, fresh from the Cape de Verd and Western Isles, among whom it is very important that the Scriptures and Religious Tracts should be distributed. He finds a welcome among them which cheers his heart. They are very ignorant of the way of life. One man, above thirty years old, when asked who had died for his sins, replied, *the Virgin Mary*. Our Missionary says that he was very much opposed to the Mexican war, but that he now sees clearly that it is going to be overruled for the extension of Christ's kingdom, by making thousands of Spaniards, and Mexicans, and Portuguese to hear the Gospel in California; and urges that measures should be speedily adopted to send Missionaries into that new field, as well as into New Mexico, for the sake of these people. The suggestion is timely, and important. The subject, however, has not escaped the attention of the Board, who are ready to go forward as fast as they can have the means.

In a subsequent communication this same Missionary states that he has recently visited eight whaling ports. "In these I have endeavored to preach the unsearchable riches of Christ to seamen and landmen. In some of these seaports it is not uncommon to see, in the House of Prayer, persons of six or eight different nations, such as the American, the Englishman, (including the Irishman and the Scotchman;) the Portuguese (white, from the Continent, and Portuguese of dark complexion from the Azores, or Western Isles, and the black and coloured Portuguese from the Cape de Verd Islands;) the Kanneka, from the Pacific Islands; and the Creole from Cuba. Within four years I have also met, at two different Bethels, two converted Jewish sailors, and one converted Arab, who is an excellent scholar. In fact, nearly two-thirds of the seamen who follow the whaling business are naturalized American citizens, and green ones who have just landed from the islands. What a field for doing good! How important that these hundreds and thousands of foreigners, who come to our shores, should carry home with them the Word of God, and the knowledge of eternal life.

We are happy to state that the Rev. Dr. Mattos reached Jacksonville safely, and has commenced his labours as pastor, among the Portuguese exiles, with good encouragement. With few exceptions, chiefly aged and infirm persons and children, they are supporting themselves by their labour. Some further assistance will be needed by the class just named, and we are sorry

to say that our Portuguese fund is now quite exhausted. We must ask those who have the heart to help these excellent people to come to their assistance once more. There are some infirm persons in New-York, who have not been able to join the colony in Illinois, that still need our support.

2. The Irish.

Extract from the Report of our Irish Missionary in Northern New-York.

“I have work enough to do where I am, and thank the Lord I am much encouraged in my work, not only from a large attendance at our meetings, but more especially because of the Divine Presence being manifested while there. I now preach five times in the week. On Tuesday evening, 16th inst. I preached from Psalm 146: 7, ‘The Lord looseth the prisoners.’ Here I showed the prisoners, the prison, and the deliverer, and the terms upon which they were delivered—faith. On the following Friday evening I preached from Psalm 19: 7. Here I had cause for showing the necessity and the nature of conversion—the instrument employed in accomplishing the work, and the *perfection* of this instrument for the same. ‘The *law* of the Lord is perfect, converting the soul.’ The blessed results of this perfect work, ‘the testimony of the Lord is *SURE*, making *WISE* the simple.’ I endeavored to show the perfection of the work, because of the perfection of its author, and its adaptation to the wants of the soul, meeting all its demands. I then attempted to show the inadequacy of man to meet the wants of a soul; how *unsatisfactory the testimony* was which he took upon him to make upon the subject. I then appealed to all such as were present who had ever applied to man, be he ever so well qualified, whether they ‘were really satisfied with his testimony.’ I then showed the cause why they were not satisfied, because of the imperfection of the source they applied to—man; that he could neither satisfy the soul with his ‘testimony,’ that our past sins were pardoned, and thereby produce *peace*; nor give us power to make any improvement in our manner of living for the future; but that when the Lord pardoned a sinner, it was done with ‘perfection,’ with a masterly hand; *peace* was given, and peace also for the future.

“The Lord was powerfully present, and many shed tears, and my own soul was abundantly refreshed. My reason for speaking so largely on this subject is, that one young man, a Roman Catholic, who was present, accompanied me up the street after the meeting broke up. I told him if he had any disposition to talk with me privately, to come to my lodgings—he thanked me for the privilege, and came on Sunday last, at ten o’clock, A.M. and remained till two o’clock, P. M. When he came, I told him if he wanted to contend to let me know the points, &c. &c. and if he wanted instruction, to ask, &c. He said he did not come to contend, for that, under the above discourse, I said

‘cursed is the man that trusteth in man,’ Jer. 17 : 6 ; and that his main prop having been taken away, he wished now to know more about the right way. I spent four hours giving him the best instruction I could, nor did I ever see any person more willing to be instructed. God gained the victory for Himself, in his case, most signally. I found he could read ; I pointed out a certain subject, suitable, and made him read, and I then explained. Near the *conclusion* of our interview I led him to different marks of the false Church ; and on his reading 1st Tim. 4, &c. he seemed quite alarmed, and exclaimed, saying, if God had come from heaven, and told me the marks, &c. they could not be more plain, that it is the Church of Rome. He said he would embrace the Protestant religion *at once*. On Monday I got him a Bible ; marked those places in it which I thought suited him best. May the Lord accompany His own Word.”

An Irish Missionary who labors diligently in a city in Central New-York, informs us that three Romanists have lately become convinced of their errors and renounced the Papacy under his instructions.

The Board has recently stationed in Boston a very worthy Irish Missionary, who had labored eighteen years in his native land in connection with the Irish Evangelical Society, from which he brought very satisfactory letters to us. He is a poor man, and has a large family, for whose welfare our Boston friends are displaying their accustomed kindness and liberality. He has commenced his labors under very encouraging auspices.

The Board has, within a few days, sent two excellent young Irish brethren to commence as Missionaries in another of the chief cities of New England, and they have entered upon their work with good encouragement. There are from eight to ten thousand Irish (mostly Roman Catholics, who have two very large congregations) in that place, and it is less than thirty years since there were only a few families there from the “ Emerald Isle.”

The Board has also sent an efficient Irish Missionary to Philadelphia, who has begun his work with strong hopes of doing much good. We must have, as soon as we can find the means, two good men to help him.

It is the intention of the Board to place efficient and experienced Missionaries (Irishmen) in every city and town in our country, where there is a considerable Roman Catholic Irish population, as fast and as soon as they can find the men and the money to support them. It will require many men and

a good deal of money—but the work must be done. And if the children of God but come to the work with readiness and energy, it will be done. What do our readers say to this?

Our Irish Mission in the City of New-York.

The Superintendent of our Mission in this city, in a communication, in which he apologizes for not being able, for want of time, to transcribe his journal for the month of June, takes occasion to make some remarks respecting the work among the Irish Roman Catholics in this country, which we subjoin, and which we are sure will be read with much interest, as coming from a man who is well conversant with the facts on which he founds his opinions.

“I would here take the opportunity of saying that our work among the Irish is increasing daily in interest. Old prejudices, in the minds of intelligent Romanists, are fast fading, and distrust of priestly integrity and Church infallibility is rapidly increasing, so that nothing but invincible ignorance makes them unapproachable.

“It is a lamentable fact, however, that the majority of them are becoming infidels; and what is most remarkable is, that it is the intelligent portion of them that are most sceptical concerning the truth of Divine Revelation; and some go still further. They endeavor to deny the existence of God. Indeed, there are very few of the class called learned and intelligent Catholics in the city of New-York, or I may say any other city, who, if the real truth of their hearts was known, have any respect for, or belief in Bible revelation. And such is their spiritual darkness, that if they were not afraid their temporal interests would suffer by it, a vast majority of them would openly declare that they have no belief in the existence of a Being of whose character they know nothing. Some of them who bow very low at the priest's altar, in order to secure his patronage and political influence, are found most ready to mock him behind his back.

“It is quite common to hear them say they have not been to confession since they came to this country, be it few or many years. And some will not hesitate to tell you they would as soon go and confess their sins to a lamp-post, with the view of being forgiven, as to a priest; but they will go to mass because it is customary, and they expect to see their friends there. Such is the true condition of those who are beginning to think for themselves. Many of them are led, through the instrumentality of your most excellent Society, to go to hear the Gospel preached in Protestant Evangelical churches, and some by this means are brought into communion with the various orthodox denominations; and I really believe that if they could understand the truth as it is preached, nine-tenths of them would unite themselves to some Protestant Church or other. But, unfortunately, they do not, as a general thing, understand the bearing of Gospel preaching. They all, so soon as they begin to doubt the truth of their own system, go to hear what the Protestants have got to say, but it is only in rare cases that they are capable of appreciating this simple truth: “Believe on the LORD JESUS CHRIST, and thou shalt be saved.” They need a great deal of teaching, suited to their peculiar wants, before they are prepared to enter the broad ocean of Gospel truth.

“With one suggestion more I close. It is that you have not laborers enough for the work to be done. There ought to be at least one laborer in each ward of this city, and so on in every city of the whole United States. It cannot be supposed that two or three men

can meet the wants of between *eighty and one hundred thousand Irish Roman Catholics in the city of New-York*. There ought by right, to be a convert to every thousand, laboring in this city, and in the same ratio in all other cities of the Union. You might as well, comparatively speaking, send blind men to shoot crows, as to send Protestants, that is, men who are educated such, to convert Papists. A Protestant and Papist going to argue upon religion, might with much propriety be compared to two blind men going to fight a duel, who, if they try to aim ever so correctly, cannot see each other's position, and therefore cannot, except accidentally, hit each other.

"It is true that Protestants know the truth of Revelation, and both the history and the external creeds of Romanism, but of its internal and effectual operations they know no more than the Papists know of Protestant truth, or of the history and external features of that system which degrades them. There are men at hand for you, who with a very little training will, I trust, become useful laborers in the field, which is truly ripe for harvest. The LORD is furnishing the men; will not HIS people, then, furnish the means to send them forth and sustain them? May the LORD open the eyes of his own people, and show them their duty toward this unfortunate race, is the earnest and constant prayer of your unworthy servant."

July 10, 1850.

An Important Measure--An Intelligence Office for Irish Domestics.

In our next number it is our intention to speak fully respecting a most important project—that of opening an office for the registration of Irish servants and other laborers in the city of New-York, to be kept by an intelligent and pious Protestant, recently from Ireland. This gentleman is well acquainted with the peculiar character of his countrymen and countrywomen, and entering upon this work with a sincere desire to promote their highest spiritual, as well as temporal interests, we have no doubt that he will, with the blessing of God, do great good to both Protestants and Romanists. We understand that the proposed office will be opened in the early autumn. A house has been taken, and the necessary arrangements are now making. We shall give our views respecting this movement, and the true mode of treating Roman Catholic domestics in our next.

German Missions.

One of our German Missionaries in the state of New-York, mentions in a recent report that he has received into the Church within less than a year *forty persons*, and that on the Sabbath immediately preceding the date of his letter, he had received three persons who had abandoned Rome!

Our German laborers at several other points are much encouraged in their work.

THE CONFESSIONAL.—The *Bristol Times* states that a young lady who recently seceded to the Church of Rome, has returned to the Church of her baptism, in consequence of the disgust she felt at the questions put to her at confession. But, alas, how many are disgusted and afterwards ruined by the devices of that same confessional, the devil's trap for souls.

Foreign Field.

Italy and the Italians.

It is a long time since we have read anything so cheering as the following letter, written by Signor Ferretti, an Italian gentleman in London, editor of the *Eco di Savonarola*, and addressed to Signor Torricelli, an ex-Capuchin monk of Genoa, now in New-York. What a view it gives us of the good work which is going on secretly in Italy, in the hearts of many persons. The names of places, and in some cases of men, prudence requires us to suppress. Who will not pray for and aid the work of God in Italy? We are happy to state that our Board, at its last meeting, voted to send one thousand dollars to that country as soon as we can obtain money, (and that will not be long, we trust,) to publish and circulate tracts, &c. in the Italian language.

"MY DEAREST SIR AND FRIEND,—I cannot express to you in words how great was the joy of my heart with which I received your welcome letter of April 12th. If I have not before returned an answer, do not attribute it to anything but the feeble health I have for some time suffered. Your letter has been read by good brethren who are in London; and they have all given thanks to God, our Father, for what He has done to you, and for what He is doing by your means. I hope you will pardon the liberty I have taken of publishing, with the advice of some friends, your letter in the *Eco di Savonarola*. I have done it for two reasons: First, to announce to the nascent Italian Church the precious acquisition of a new brother in CHRIST; and second, because your example will serve to excite many timid persons, who, from indecision or worldly motives, dare not openly burst the bonds of Rome, and who still groan under the remorse of conscience.

"Yesterday I received letters from —— and ——, [two cities in Italy.] Among other things, they say that the day is not distant when the number of Reformed Christians will be so great, that the governments will be obliged to tolerate them. In ——, Signor —— continues to collect about fifty Italians every Sabbath, converted to the Gospel, to read the holy Word of God, to sing hymns in the praise of the Saviour, and to raise fervent prayers to the throne of grace. Their worship is simple—like that of the primitive Christians. In two other cities meetings are held, of the same nature. In one of them, ten Bibles a day have been sold, on an average, ever since the first of January, in spite of the rigors of the police and the clergy. The clandestine press puts in circulation a great number of religious tracts, by which the minds of the people are enlightened from day to day; and the Gospel will not long delay to triumph in our dearest country.

"Mr. Desanctis, ex-parish priest of Rome, is at Geneva, where he preaches the Word of God to about two hundred Italians, who have chosen him for their pastor. The ex-Capuchin, Di Menna, labors with a blessing in a city near Nice. Signor Bauschi, another ex-Capuchin, preaches in ——, a town in the north of Italy. The ex-canon Mapei, a man of great talents, lately set off with his wife and son for the same country. He is one of the first poets of our day. In —— we have ——, to whom we shall be indebted for an excellent Italian Concordance.

"The British Islands, and especially London, afford an asylum to Italian exiles of all conditions. Mazzini is also among us. Some of them hear with pleasure the good news of salvation in Jesus; but too many, unhappily, turn into ridicule every idea of religion. To them, Christianity, Catholicism, and Protestantism, are nearly synonymous words. We desire to do them some good; but we have no other means but to present to them the Gospel, in its

purity and simplicity, as it is revealed in the Holy Scriptures. Not a few ex-priests and ex-friars live in complete incredulity, and scandalize both Italians and Englishmen. Two of them, expecting to better their condition, declared themselves Protestants, and were employed by a society to visit the Italians from house to house. What they received was not indeed sufficient to support a bishop, but was enough to enable them to live honestly, especially as they were single men; and, in case of their marrying, they would have had more. But, notwithstanding this—would you believe it?—these two, not finding among the Protestants what they expected, and not being able to lead a moral life, because they had not been regenerated by the grace of God, preferred the onions of Egypt to the manna of the desert, and returned to the pretended Mother Church, who feeds the stomachs of her dear children, and allows them to indulge in every excess, even in blasphemy against God, while they are willing to call her by the name of mother.”

[The writer of this letter speaks of a general reformed Italian Church, which must be established when circumstances shall favor; and says that it will give the last blow to the system of Rome.]

“I send you some hymns and psalms, for the use of the Christians of Italy, and other little tracts, which you may distribute among our brethren in exile. * * * Why might not a religious Italian newspaper be published in America? While so many persons use the Press against the Gospel, may not we employ it in the opposite way?

“Dr. Achilli, as you must know, is now in London, and has opened a place for the preaching of the Gospel in Italian. The place had been closed in consequence of the Revolution of 1848; for it happened to us as to the Christians of Jerusalem—all were dispersed abroad.

“I have written these few lines to you without ceremony, because I regard you already not only as a brother in CHRIST, but as a friend. Write to me often, and I will not fail to reply. The LORD be with you, now and for ever! Receive the salutations of my family, and a Christian embrace from

Your brother and friend,

“SALVATORE FERRETTI.”

Italian Newspaper in New-York.

Signor Ferretti speaks, in the preceding letter, of the importance of having a religious Italian newspaper published in this city. We are happy to say that an excellent paper, published weekly, has been commenced, of which Signor Torricelli is the editor, to be aided by several able Italians in this country. The title of this paper is, *L'Esule Italiano*. It is beautifully gotten up, and will be conducted with much ability. And whilst not avowedly a religious paper, it will advocate and propagate the “truth as it is in JESUS.” It will also vindicate the Italian patriots against the Romish and semi-Romish journals of our country. And it will be the staunch advocate of religious liberty.

It is of vast importance that this paper should be well supported. It is not printed solely nor chiefly for the benefit of the numerous Italians in this country, but also for ITALY. As to the ways of introducing it into Italy—*they exist*—but we will say nothing about them. Are there not many among our readers who will be pleased to send to Signor Torricelli, or to us, some

aid to this enterprise? We can assure them that aid is very much needed to make the paper accomplish all that it might for the instruction of the Italians in the great questions of religious liberty, the nature of a true Christianity and the WAY OF LIFE.

Mission at Panama.

We have great pleasure in announcing that the Board of Directors, at their last meeting, resolved to sustain, in connection with the American Seaman's Friend's Society, a Missionary at Panama, for the benefit of the American residents, American Seamen, and the passers through, who are on their way to or from California, Oregon, and the Islands in the Pacific. The Missionary will also have it in his power to do much for the promotion of the Gospel among the native population, by the distribution of the Bible and religious tracts. The Committees of the two Societies are now inquiring for a suitable man. It is desirable that he should be a young man. It gives us pleasure to state that Messrs. Howard & Sons have generously agreed to give our Missionary his passage to Chagres in one of their splendid steamships. May the SAVIOUR himself send to us the man whom he would have us send to this important post!

Juvenile Department.

COAXING.

"*Charles.* What a fine day for fishing, Lewis!

"*Lewis.* Rare, man! I have just been looking at the clouds floating over the sunshine; how it will cheat the simpleton trouts!

"*Charles.* I dare say they would almost nibble at flies of *your* dressing to-day

"*Lewis.* Well, Charley, if I can't dress flies so well as you, I've got some famous ones from Wilson's, and we'll see what the trouts will say to *them*. There, I've hooked a two-pounder at least—see how I play him! (Suiting the action to the word.) Here he comes—nearer and nearer—and there he lies on the bank!

"*Mr. L.* (Looking up from his book—sighing, repeats.)

———"And, weltering, dyes the primrose with his blood," "

"*Catherine.* Poor trout! and poor primrose!

"*Mrs. L.* Poor sport, obtained at the expense of inflicting pain and death!

"*Charles.* But, mother, we must kill them before we eat them, like papa's story of the butcher, who said, 'Why, sir, you would not eat him alive?' to the gentleman who pitied the lamb.

"*Mrs. L.* You are a very practical man, Charles; but just ask papa if he would like to make you a butcher.

"*Mr. L.* The garden of Eden had no need of such people. Butchers are a humbling necessity.

"George. Mamma, please let me go to fish with the big boys to-day.

"Mrs. L. No, dear, you can't go; you remember you could not keep pace with them, and they left you, and you ran through the burn, in your haste, with stockings and shoes on, too.

"George. Oh! but mamma, dear, you know I'll keep up with them to-day.

"Mrs. L. You are not able, my child.

"George. Do, dearest mother, now; do just let me, and I'll not wade with stockings and shoes on.

"Mrs. L. Ah! Georgey, boy, don't coax; 'A man that flattereth his neighbor spreadeth a net for his feet.' If it were right, I should be most happy to let you go.

"George. But, you see, Charley would carry me a bit on his back.

"Lewis. I bar carrying baggage. We are going to run all the way to the river and fly all the way back, for we are sure to be too late.

"Mrs. L. Brighten up, Georgey; you will go and walk with your sisters and me; and I have a nice story to tell you about coaxing.

The racket of preparing flies, rods, and fishing-baskets being over, and the boys off in high spirits, George looked sorrowfully after them.

"Cath. Come along, Georgey, we have things to prepare too. Get a basket for pebbles and primroses; we are going to the primrose brae.

"George. But mamma promised to go too, and tell me a story on the way.

"Mrs. L. Here I am. Who is ready?

"George. Now, mamma, the story.

"Mrs. L. Tell me first what is the meaning of coaxing. You know very well how to do it; but can you explain it?

"Henry. It is kissing mother to make her give us something.

"Catherine. It is *fletching* somebody.

"George. It is trying to persuade one against their will.

"Mrs. L. Or, perhaps, against their better judgment. My will would have been to make you happy by having you go with the big boys to-day, but my judgment could not approve it.

"Catherine. Lewie's papa says, 'he is utterly coaxable;' and so Lewie gets what ever he likes.

"Mrs. L. I dare say he is glad of that; but it has not done him good, though he likes it.

"Henry. Is the story about coaxing?

"Mrs. L. I once knew a lady who was anxious to have her children good and happy; but she had not resolution to refuse what they asked, even when she knew it was not prudent to grant it; and that led them soon to find out the way to coax her, so that, instead of doing what she told them to do, they immediately considered what way of their own they would like better, and began to coax her, to allow them to do their way and not hers.

"Catherine. 'I'LL TRY,' had not been the word in her family.

"Mrs. L. On the birth-day of her oldest boy, he wanted to have some fun: so he thought he would like one of his papa's pistols, to go out and shoot small birds.

"George. Now, mamma, there *must be* pleasure in killing things; some fish and some shoot.

"Mrs. L. Is it in the killing, or in the skill exercised in doing it?

"George. I don't know; but I see boys throw stones at sparrows; and I remember when the flies buzzed up and down in the nursery window, I used to be provoked at the hurry they were in about doing nothing, and went to quiet them with my fingers.

"Mrs. L. Was that kind and right? Had they not as much right to their share of the sunshine as you had to yours?

"George. Oh, I never thought flies had a right. But you saw me one day, and caught my hand and pinched my fingers till I squealed, and then I left off.

"Mrs. L. That was a practical lesson on the pleasure the flies had in being quieted, as you call it.

"Henry. What did the boy do on his birth-day? Did he coax till he got the pistol?

"Catherine. I hope not; for if he did, he surely shot something.

"Mrs. L. He did, indeed, coax till his mother could refuse him no longer, for, he said, she should not refuse a request on his birth-day.

"George. And what happened?

"Mrs. L. He went out to shoot; and the younger ones went after him, because they coaxed also; and the pistol went off by the cuff of his jacket catching the trigger, and it broke his little brother's arm. They are both men now. I have seen the one who had the pistol point to his dear brother's stiff elbow with great sorrow, and say, 'He has never had the right use of his arm since I shot him.'

"Catherine. Did the mother leave off being 'utterly coaxable' after that?

"Mrs. L. I hope so, dear. A loving mother likes to indulge her children in all reasonable and sensible ways; but if a thing is not right now, it will not become right in ten minutes more, and an hour's coaxing will not alter it.

"Primroses and pebbles were gathered; a pleasant chat and walk enjoyed; and the party were enjoying their food, for which they were very hungry, when a very heavy shower fell. The poor fishermen returned drenched and dripping, their shoes full of mud and their baskets very poorly supplied with fish; and while helping to dry and comfort them, George thought it as well for him that his mother had not yielded to his coaxing."

Children of the Manse.

Miscellaneous.

Prayer of Mary Queen of Scots.

The following is an attempt to render into English, as nearly as possible, the prayer of Mary Queen of Scots the night before her execution:

O domine Deus, speravi in te;	O Jesus, my God, I have trusted in thee;
O care mi Jesu, nunc libera me!	O precious Redeemer, my spirit set free!
In dura catena,	In prison and anguish
In misera pœna,	And chains as I languish,
Desidero te;	I'm longing for thee;
Languendo, gemendo,	In tears and with sighing,
Et genuflectendo,	A suppliant lying,
Adoro, imploro,	I adore thee, implore thee
Ut liberer me!	My spirit to free.

Presbyterian.

The Oldest Christian Hymn.

In Paed. Lib. III. of Clement, of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then, (one hundred and fifty years after the apostles,) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit.

Shepherd of tender youth !
Guiding, in love and truth
Through devious ways ;
Christ, our triumphant King !
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art wisdom's High Priest !
Thou hast prepared the feast
Of holy love ;
And in our mortal pain,
None calls on thee in vain,
Help thou dost not disdain,
Help from above.

Thou art our holy Lord !
The all-subduing word !
Healer of strife !
Thou didst thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life !

Ever, be thus our guide !
Our Shepherd and our pride,
Our staff and song !
Jesus ! thou Christ of God !
By thy perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praises high,
And joyful sing.
Infants, and the glad throng,
Who to thy church belong,
Unite and swell the song,
To Christ our King.

Notices of Books.

ANCIENT GEOGRAPHY AND HISTORY. MEDIEVAL GEOGRAPHY AND HISTORY. By W. Lütz. D. Appleton & Co.—As text-books for study and reference, these volumes will be found valuable assistants to the student. They are translated from the German of Wilhelm Pütz, principal tutor at the gymnasium of Düren ; and are remarkable for the condensed yet accurate arrangement of the historical facts embraced in them.

MORTON MONTAGU, or a Young Christian's Choice, is the title of a pleasing narrative, founded on facts in the early history of a Moravian clergyman. Whatever relates to the pious labors of those devoted men, the early missionaries of the United Brethren, is sure to excite and deserve the interest of the Christian reader. Published by the same.

MONTAIGNE, THE ENDLESS STUDY, &c., by VINET. M. W. Dodd.—The religious world have reason for much congratulation in the fact that the invaluable writings of Alexander Vinet are becoming so extensively known and appreciated. To Mr. Turnbull we are indebted for this as well as a former translation from his works. Mr. Dodd has issued it in the most elegant style. We trust that its ready sale will encourage both translator and publisher to continue the series of Vinet's essays.

THE FAITHFUL STEWARD, by Rev. S. D. Clark.—Mr. Dodd also publishes, in a neat form, the Prize Essay with the above title, on the important topic of Systematic Beneficence. It is a valuable treatise, and deserves a wide circulation throughout our churches.

View of Public Affairs.

The Monthly Chronicle of our present number is truly a sad one. On the 9th ultimo, at half-past ten o'clock at night, ZACHARY TAYLOR, the beloved and honored President of these United States, was called to lay down his honors at the command of death, and descend to the tomb! After a sickness of a few days, and most unexpectedly to the nation, he was taken away. The news travelled with the speed of lightning to the remotest parts of our vast country, and every where spread dismay and distress. No one, save his physicians and his immediate family, had any serious apprehensions of his death thirty hours before his decease. Indeed hope was not relinquished even ten hours before that event. The nation has been called to mourn. God has come near and laid His hand upon its Chief Magistrate and taken him away! The stroke has been deeply felt. May it indeed be sanctified to our legislators, our rulers of all classes, and to the entire population. The event happened in the midst of more than usual display of exacerbation of feeling in Congress, growing out of the Galphin case. At that critical moment, when party spirit was showing a disposition to assail even *his* character which had never before been attacked from any respectable source. He was suddenly removed from the scene of excitement and of anxiety. "I have endeavored to do my duty," was one of the last sentences which he uttered. Of this no one, probably, in this whole land entertains a doubt. With the exception of Washington, no man has been called to preside over this nation in whose integrity and patriotism the people have had more heartfelt confidence than in those of ZACHARY TAYLOR.

But he has been taken away from us, in a moment, at a most critical epoch in our affairs. Our Heavenly Father would seem to teach us, by this event, to rely only on Himself! O that the nation felt this, and would go to God, and tell Him all their anxieties and troubles, and beseech Him to take the conduct of our affairs into His own hands. Let us hope that very many among us will do so, and that this great event will be overruled to the promotion of our best interests. Who knows but that the death of our beloved Taylor is to be the means of securing a favorable settlement of the question which has so much agitated Congress and the nation, for the last six or eight months.

It is certainly a matter of thankfulness that his successor is so excellent and capable a man. At the moment when we are writing these few sentences, the nation is in anxious expectation in regard to the Cabinet appointments which President Fillmore must make. May they be such as will inspire the nation with confidence in the rectitude, wisdom and ability of his administration. He certainly has the prayers of the good for the success of his career as President, in the very trying circumstances in which he is placed. What the effect of the death of President Taylor will be on our affairs as a nation, time only can show.

It is settled that the sentence of Dr. Webster will not be commuted. This indeed, could hardly have been expected after the confessions which the wretched man has made. How true it is that *The wages of sin is death!* The ways of transgressors, *how hard they are!*

In many parts of our country the Cholera seems to be returning, but its ravages are not severe.

The harvest is nearly over; in almost all parts of the country it has been unusually abundant—a fact which calls for devout thanksgiving.

From Europe come notes of distress, occasioned by death's doings. England has lost her Sir Robert Peel—cut down by a sudden and violent death, in the maturity and vigor of life. She has never had an abler Statesman. He possessed great talent for business, vast general knowledge, wonderful self-command, a fine person, vigorous health, and distinguished powers of public speaking. He sustained the reputation of being a strictly moral man, in general a respectable observer of the Sabbath, and an exemplary head of a family. His manners were cold and reserved. He had few warm personal friends. He was the ruling spirit of his party for more than thirty years, and he deserved great credit for discerning the demands of the Age, and making his policy as a Statesman comply with them. Now that he is gone, there is no man of his party who can take his place. Mr. Gladstone will come the nearest to doing so. It is impossible that Stanley or D'Israeli should.

An unmanly and senseless assault has been made on the Queen by a disappointed officer—from which she received, however, little or no injury.

From the Continent the news is various. The difficulty between the King of Denmark and the Holsteins is *at last* arranged.

In Germany, the Kings and Princes are busy in attempts to re-construct a general Government for the country—but thus far with little success.

In France, Louis Napoleon has gained his *dotation bill*, so that he may pay his enormous debts. But the manner in which the favor was conferred must satisfy him that he can never be *Grand Monarque* of France. Nothing but Changarnier's menacing speech could decide the assembly in favor of the measure, and then only by a majority of *forty-six!* We should not be surprised, however, if he should attempt a *coup d'Etat* within a very few weeks. It is literally *now or never* with him.

We are concerned to find our affairs with Portugal on so unpleasant a footing. We hope, however, that the difficulty will be adjusted without resort to war measures.

Our difficulties with Spain, in regard to the stupid Cuban expedition are, we trust, nearly if not quite settled. May God incline the hearts of our rulers, and those of all other nations to cultivate and cherish a spirit of peace, which is so eminently the spirit of Christianity, and so becoming the relation and duties of humanity.

Receipts

*On behalf of the American and Foreign
Christian Union, for the month ending
10th July, 1850.*

MAINE.	
Augusta, Dr. Tappan's Church, . . .	\$27 97
NEW HAMPSHIRE.	
Franklin, N. S. Morrison, annual payment for L. M.	5 00
MASSACHUSETTS.	
Charlton, Anna Fitts,	1 00
Fall River, First Cong. Ch. (of which \$5 from Bernard Burus,)	14 75
Ditto, Central Ch.	51 20
Ditto, Methodist Episcopal Ch.	7 73
Ditto, Second Baptist Ch.	5 43
Boston, Essex street Church—Mrs. Hannah Sweetser, for tract distribution in Italy,	2 00
Brookline, Harvard Ch. (of which \$30 from a Friend, to constitute Mrs. John Dane L. M.; and \$30 from a few Friends, to con- stitute Mrs. Joseph Haven L. M.)	115 03
North Brookfield, Cong. Society,	21 00
Salem, Crombie-street Ch.	14 00
Ditto, South Ch. and Society, to constitute Rev. Israel E. Dwinell L. M.	52 43
Bradford, Miss Belinda Lovejoy,	2 00
Beverly, Dane-street Society, to constitute John Lovitt L. M.	33 36
Ditto, Washington-street Society for a L. M.	30 00
Norton, a balance,	1 50
East Medway, Mrs. Elizabeth Baxter, to constitute Joseph L. Richardson L. M. Franklin, Mrs. M. F. Fisher, to constitute herself L. M.	100 00
Hollister, Mrs. H. W. Carter, for Colporteur in France,	5 00
South Weymouth, Female Charitable Soc'y, to make Lydia Pratt L. M.	30 00
RHODE ISLAND.	
Globe Printing Works, Cong. Ch. (of which from Mrs. Wm. C. Chapin, \$15,	22 62
Bristol, Rev. John Bristol,	10 00
Ditto, Catholic Cong. Ch.	36 00
CONNECTICUT.	
Thompsonville, From C. T. H. \$3, A. D. I, per J. S. Harvey	4 00
Manchester, Benjamin Lymam, in full for L. M.	20 00
Ditto, Cong. Ch. to constitute Rev. B. F. Northrop L. M.	42 00
Madison, Cong. Ch.	31 92
New Haven, Rev. W. H. Norris,	10 00
Ditto, S. N. Bassett,	5 00
Ditto, Fred. Daggett,	2 00
Ditto, A Friend,	1 00
Ditto, Howe-st. Cong. Society,	41 50
NEW-YORK.	
— Free Gift,	10 00
Beekmantown, Pres. Ch.	3 00
Mumford, Saml. Irvin,	1 00
Poughkeepsie, Joseph V. Varick, Esq.	10 00
Clyde, Pres. Ch.	11 06
Barre Centre, P. Ch. L. M. in part,	10 00
Albion, P. Ch.	27 54
Owasco, R. D. Ch. in part,	9 04
Lewiston, Pres. Ch.	9 00
Youngtown, P. Ch. in full, to make O. Spencer L. M.	19 25
Union, Pres. Ch. a balance,	5 00
Springport, P. Ch.	7 25
Aurora, P. Ch. in part,	13 15
Ditto, Henry Morgan, a L. M. in part,	10 00
Five Corners, P. Ch.	17 25
South Hampton, A Friend,	1 00
New-York City, Reformed Dutch Church, Washington Square,	121 00
Ditto, North Dutch Ch. col.	55 00
Ditto, Jonathan Sturgis, Esq.	50 00
Ditto, Individuals,	21 00
Ditto, R. D. Ch. Fourth-street,	120 00
Ditto, Pres. Ch. Thirteenth-st., Rev. Mr. Burchards,	27 30
Whitehall, Pres. Ch.	56 23
Saratoga, Mrs. Taylor,	4 00
NEW JERSEY.	
Mendham, Pres. Ch. col. in part,	6 42
Bloomfield, Rev. Mr. Duffield's cong. (\$10 of this is acknowledged be- fore,)	109 09
Ditto, A Friend, for Belgium,	50 00
PENNSYLVANIA.	
Churchtown, M. E. Ch. George W. Compton,	1 00
Ditto, John Climeson,	1 00
Parkersburg, Bap. Ch. Geo. W. Philips,	1 00
Pequa, Pres. Cong. Rev. John Wallace, pas- tor,	9 50
Bellevue and Leacock, Pres. Cong. Rev. P. J. Timlow, pastor,	27 54
Fagg's Manor, Pres. Cong. in part, to consti- tute their pastor, Rev. Alfred Hamilton, a L. M., by a contribution	18 22
Gettysburg, Rev. S. S. Schmucker, pastor,	27 00
Path Valley, Presb. Congregation, Rev. A. A. McGinley, D. D., pastor,	17 95
Pottsville, Rev. Joseph McCool,	3 53
VIRGINIA.	
Douglass, P. Edwards, and Charlotte, to make Rev. E. H. Crompton L. M.	47 00
Charlotte—"Court day"—sundry col.	30 33
Danville, Pres. Ch. Rev. Lewis,	8 00
Augusta, Pres. Ch. per Rev. Wm. Brown, to make him L. M.	39 05
Norfolk, Pres. Ch.	77 00
Ditto, M. E. Ch.	21 63
Providence, Pres. Ch. Rev. — Morison, L. M.	34 00
Moss Creek, in part, to make Rev. J. A. Van Lear L. M., per Maj. McCure,	10 70
NORTH CAROLINA.	
Fayetteville, Pres. Ch.	32 17
Ditto, M. E. Ch.	16 40
Ditto, Bap. Ch. collection,	7 50
Ditto, Mrs. Smith,	4 00
Chapel Hill, Rev. Dr. Mitchell,	2 50
Wake Forest College, Philo. Math. Society, in part,	13 00
Ditto, Rev. Dr. White,	10 00
SOUTH CAROLINA.	
Camden, Pres. Ch.	22 73
Ditto, Union of M. E. & Pres. Ch.'s,	42 50
Guthriesville, Rev. P. E. Bishop,	5 00
GEORGIA.	
Savannah, per Mr. Stiles, from Miss M. A. Cowper,	20 00
Madison, Female College, per Rev. Mrs. Irwin,	13 50
Ditto, Miss Mary Isabella Irwin,	50
Ditto, Rev. C. M. Irwin,	4 00
Augusta, Dr. E. Paul,	10 00
Ditto, Rev. E. Perryman,	3 00
Greensboro, Mr. Merrill,	5 00
Griffin, Collection by Rev. — Hinton,	26 75

ALABAMA.	
Mobile, Ladies,	10 00
LOUISIANA.	
New Orleans, Edward G. Hyde, Esq.,	30 00
Ditto, David Hadden,	5 00
INDIANA.	
Princeton, John Lagow, Esq.,	30 00
OHIO.	
Walnut Hills, Mrs. & Miss Overaker, for Waldenses,	25 00
Ditto, for general object, and to con- stitute Rev. D. H. Allen, L. M.	25 00
Ravanna, Cyrus Prentiss,	1 00
Cleveland, From Individuals of M. E. Ch. Ditto, Collection in Wesleyan Meth. Ch. Rev. John McEldowerey,	1 87 4 83
Williamsfield and Wayne, Balance of col- lection of Cong. Ch.	5 00
Painsville, Collection in Pres. Ch. Rev. J. M. Gillett,	12 52
East Cleveland, Collection in Pres. Ch. to make Rev. Jonathan Bigelow L. M.	14 17
East Euclid, Balance,	1 50
Huntsburg, Balance of Collection,	12
Willoughby, Collection in part in Pres. Ch. Rev. Mr. Taylor,	6 05
Ohio city, Collection in Pres. Ch. to make, in full, Rev. James A. Thombe L. M.	17 34
Avon, Balance of Collection Cong. Ch.	3 00
Wellington, Collection in Pres. Ch. Rev. A. R. Clarke, in part, to make a L. M. here- after to be named,	22 52
Mansfield, Collection in Pres. Ch. Rev. Jas. Dickey,	13 27
Ditto, Collection in M. E. Ch. Union Meeting,	5 40
Ditto, Individuals in Cong. Ch.	4 00

Plymouth, Collection in Pres. Ch. Rev. Wm. Dempsey,	8 20
Ditto, Collection in M. E. Ch. Union Meeting,	1 70
Oberlin, Collection in Cong. Ch. Rev. Prof. Morgan,	17 19
Marietta, First Cong. Society col.	92 87
Ditto, Mrs. Jackson,	5 00

WISCONSIN.

Green Bay, Pres. Ch.	12 50
Depeu, Pres. Ch.	2 94

BUENOS AYRES, SOUTH AMERICA.

Mrs. Sutton, through Mrs. Cooper,	2 00
Mrs. Livingston,	2 00

ERRATA.—In the July No. please read \$85 25 re-
ceived from Mrs. Mary W. Tustin, of Savannah,
Georgia, and not Athens.

MORTIMER DE MOTTE,

Treasurer Am. & For. Christian Union.

New-York, July 10, 1850.

Donations for Portuguese.

Through the "Presbyterian"—Philadelphia, Sub-
scriber, \$1; Mrs. Douglas \$2; Mrs. Rankin, \$1;
Miss M. A. Cooper, Savannah, \$20; Mr. Safford's fa-
mily of children, \$2; Baptist Ch. Clyde, New-York,
\$5 90; Union Meeting in Baptist Ch. Albion, New-
York, \$21 97; M. E. Ch. Owasco, \$3 34; Youngs-
town, P. Ch. \$5 04; Aurora, \$2 61; Saml. Barnett
Ohio, \$5.

CONTENTS.

	Page.
Introductory Remarks,	337
Explanation of the Plate,	337
Letter of Dr. Achilli to one of the Secretaries of the Society,	341
The Inquisition at Rome,	343
Extracts of a Letter from the Correspondent of the New-York Commercial Advertiser, writ- ten at Aosta, in Piedmont,	345
"The Protestant World,"	343
The Right of Private Judgment,	349
Hon. Edward Everett's Estimate of the Bible,	352
Puseyite Nunnery,	354
Influence of God's Word,	355
Ireland: Rev. Alexander King,	355
A Prayer for a devout Christian, taken from St. Patrick's Hymn,	359
Letters to the Rev. Dr. Candlish, No. 5,	359
First and Last Thoughts,	362
Sketches of the Religious Denominations in the United States. No. 5.—The Methodist Episco- pal Church,	363
Resolution of the Associate Reformed Synod in behalf of the Society,	367

	Page.
Christendom Abroad, No. 5.—Concluding Re- marks on the Scandinavian countries,	367
Rev. E. N. Sawtell,	369
HOME FIELD.	
Portuguese,	370
The Irish,	370
Our Irish Mission in New-York city,	373
An Important Measure: An Intelligence Office for Irish Domestic,	374
German Missions,	374
FOREIGN FIELD.	
Italy and the Italians,	375
Italian Newspaper in New-York.	376
Mission at Panama,	377
JUVENILE DEPARTMENT.	
Coaxing,	377
MISCELLANEOUS.	
Prayer of Mary Queen of Scots,	379
The Oldest Christian Hymn,	380
NOTICES OF BOOKS,	380
VIEW OF PUBLIC AFFAIRS,	381
RECEIPTS, &c.	383

